FROM JERUSALEM TO JERUSALEM

"Fly Abroad, Thou Mighty Gospel"

By
HELEN BARRETT MONTGOMERY

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ON THE UNITED STUDY OF FOREIGN MISSIONS
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A Botticelli Madonna and Child

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An endless line of splendor,
These troops with heaven for *home!*
With creeds they go from Scotland,
With incense go from Rome.
These in the name of Jesus
Against the dark gods stand:
They gird the earth with valor,
They heed the King's command.

Onward the line advances,
Shaking the hills with power;
Swaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,
But souls, newborn, arise;
The nations growing kinder,
The child heart growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn.

—*Vachel Lindsay.*

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FOREWORD

Special interest attaches to our study book for women's societies this year. The Jerusalem Conference in 1928 calls the attention of missionaries on the various fields and of Christians everywhere.

In choosing the author for this book, which treats not only of the Jerusalem Conference today, but presents the background of beginnings in Jerusalem, the committee selected Helen Barrett Montgomery, who has given much time to historical study. She has translated the New Testament and has been a life-long student of foreign missions.

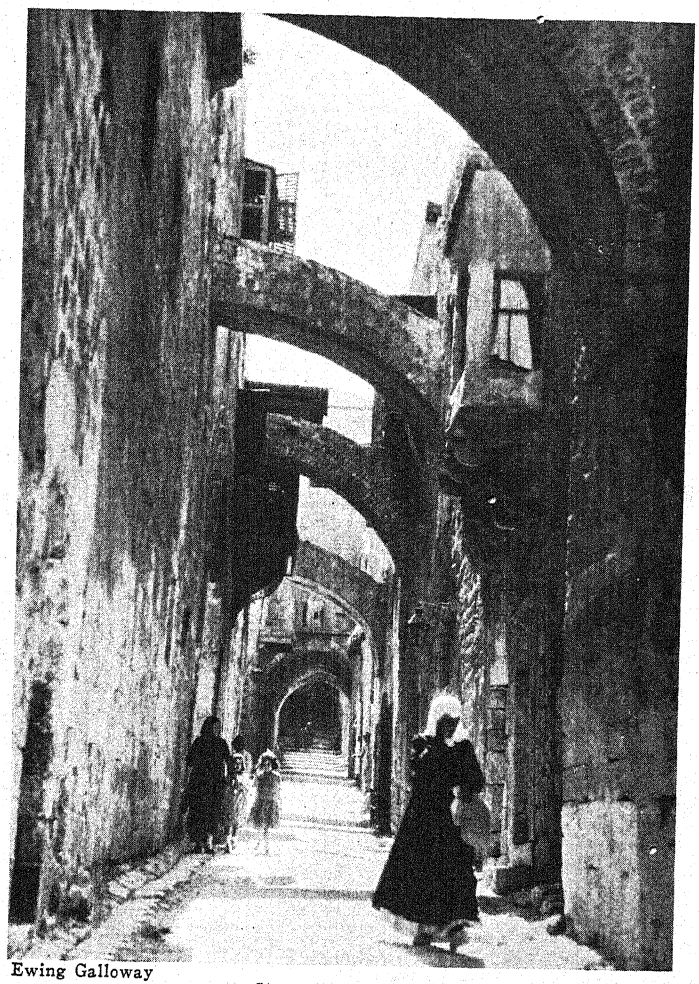
The great movement which began at Pentecost has never ceased though certain periods have been marked by a falling-off of interest and effort on the part of the Church. As we study the high lights of missionary effort through the centuries we are thrilled with the revelation of the power of God and the willingness of God to lead His people according to the divine plan. Only as we follow that plan, given clearly in the last commission of our Lord, can the Church fulfil its destiny.

From Jerusalem to Jerusalem is a long journey marked by sacrifice from the days of the Apostles to this year of our Lord. It is lighted all the way, even

in the darkest periods, by those who have followed the Redeemer of the World and have preached His gospel in all nations.

To appreciate the significance of this latest Jerusalem Conference we must review the wonderful events which have marked the progress of the Kingdom through nineteen centuries. May we not fail to follow the method as we make known the message of the first Conference at Jerusalem.

MRS. HENRY W. PEABODY, *Chairman*
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Ewing Galloway

Street in Jerusalem

PREFACE

By

HELEN BARRETT MONTGOMERY

THE present study book is an attempt to show in a brief survey the expansion of the Christian Church throughout the centuries. Many are today studying the story of missionary work in our own day though having little idea of the background of such work. Such are unable to evaluate the present because they do not know the past.

The first year of the work of the Central Committee was signalized by publishing an outline story of the development of foreign missions. The text book called *Via Christi* was written by Louise Manning Hodgkins, professor of English Literature at Wellesley. Since that introductory year succeeding text books have dealt, for the most part, with individual fields of work. Hence a generation has grown up without a bird's-eye view, at least, of the way in which the whole Christian Church is indebted to the missionaries for its spread among the nations. There are many Christians who fail to realize that the story of expanding Christianity is the story of the missionary enterprise. The missionary has been the builder of Christianity, the pioneer of the faith, the forerunner of progress.

The failure to realize that missions have inevitably ushered in the spread of Christianity is fatal to enthusiastic belief in Missions. Because they do not realize that the command to "go tell," is of as binding force as the command, "come unto Me" many Christians are uninterested and disloyal. When they come to realize that the missionary passion is in the very heart of Christianity, and is indeed its basic conviction, we shall have a revival of missionary zeal such as the world has never known.

The title of the book is chosen because the story of Christianity up to this hour takes its rise in Jerusalem and pauses again in this year of grace, 1928, to review its past and survey its future at Jerusalem, in the Jerusalem Conference. On so vast a canvas one can paint only in bold, general outlines a few salient facts in the inspiring story of missions.

But even an inadequate sketch is enough to show that the river of the gospel rose in the heart of God, and flowed out throughout the nations, like a river of joy.

The expansion of the gospel throughout the ages and throughout the world is one of the perennial miracles of God's eternal grace.

THE CHURCH

When was the Church born?

The Church was born on Christmas morn;
The shepherds were her members then,
Who heard the song, "Good will to men,"
And ran in haste, their praise to bring,
In that dark stable worshipping—
The humblest place on all the earth!
So lowly was the Church's birth,
And lowly she should be!

How did the Church grow?

The Church must grow—He loved her so!
From that great day of cloven flame,
Adown the ages as she came,
With many a failure, many a fall,
He loved, and saved her from them all,
And kept her growing, made her great—
So lofty is the Church's fate,
And lofty she should be!

When will the Church die?

She cannot die! Her destiny
Sweeps down the future to the day
When heaven and earth shall pass away;
She, resting on His changeless word,
Shall live forever with her Lord,
Made perfect, pure, His spotless bride—
Such faith is hers, such hope and pride,
And faithful she should be!

What is the Church to me?

The Church to me my joy shall be—
A house to build, a name to bear,
A fellowship both strong and fair,
An influence to spread abroad
That men may know the Son of God;
Such offering to Him I bring,
Who is the Church's Lord and King
And Saviour unto me!

—*Margaret R. Seebach*

OUTLINE OF CHAPTER I

AIM: To show that Christianity is a Missionary Religion; that at the very heart of the gospel, missions are enshrined as an integral element; that Jesus was the first missionary, and sent out all his disciples as missionaries; and that the secret of phenomenal success of Christianity during the first century is this missionary passion.

I. THE PLAN OF SALVATION
Back of salvation is a plan of God revealed in the Old Testament, confirmed in the New.

II. NATURE OF THE PLAN
(1) Universal, (2) all embracing, (3) redemptive, (4) sacrificial.

III. DEVELOPMENT OF THE PLAN
Revealed in the Old Testament, partially thwarted by human frailty, continued in the New Testament.

IV. JESUS MAKES MISSIONS CENTRAL
In his teaching and example, in his plain commands, in spirit and atmosphere of the New Testament.

V. PENTECOST, BIRTHDAY OF THE CHURCH

VI. SPREAD OF THE FAITH
Breathless swiftness of process described by Harnack.

VII. APOSTOLIC MISSIONS
Outlined in book of the Acts. Character of the apostolic churches, growth of the apostolic churches.

VIII. PERSECUTIONS
Result of persecutions, testimony of Tacitus, heroism of the martyrs, blood of martyrs seed of church.

IX. CONVERSION OF CONSTANTINE
Consequent secularizing of Church.

X. REASONS FOR SPREAD OF THE CHURCH
1. Wide diffusion of the Jews.
2. World spread of the Greek language.
3. Creation of the Roman Empire.
4. Spiritual Nature of the gospel.
5. Character of Apostolic preaching.

XI. WOMEN'S PARTICIPATION IN THE GOSPEL
Shown in apostolic records, limited as hierarchy rose to power, our present responsibility.

CHAPTER I

Pentecost, the Birthday of the Apostolic Church

The Plan of Salvation. Behind the Gospel of Christ there lies a divine plan. It was not by accident that he came, he lived, he died. Some One had planned it all. Some One had built the ship, had charted the course, had steered the voyage. It was in the fulness of time that God sent forth his son, who came not to speak his own words but the words of Him who sent him.

Why should there not have been a plan? There must be. Things do not fall together. A bridge or a cathedral or a flying plane must have one who thinks them out to their smallest detail, before ever they take shape. How much more a vast structure like the gospel. Its builder and maker is God.

A Truth Neglected. It is not fashionable in these days to talk about a Plan of Salvation! But that does not invalidate its reality. A Plan there was, there is. It was formed when the morning stars together shouted for joy. Its Lamb was the Lamb slain from before the foundation of the world. The specifications of that Plan have never been subject to modification. It was made by One to whom a thousand years are but as one day, and to whom past and present are swallowed up in an eternal Now.

The Nature of the Plan. Jesus came to reveal the nature of the Plan and of its Builder. He came not of himself, but God sent him. He spoke not of himself, but declared only what God told him. By words and deeds, by life and death, he perfectly revealed the heart of the eternal and his great purpose for mankind. Block by block, majestic, he built up the structure of the Plan, and then he laid down his life in defence of it. Simple so that a child could grasp it, profound so that arch-angels could not fathom it, was God's purpose of grace toward all mankind. As Jesus unfolded the plan, it proved to be (1) universal, (2) all-embracing, (3) redemptive, and (4) sacrificial.

(1) There were no bounds for this gospel of grace; it was for all mankind with no reference to race or color or religion. (2) Within itself it embraced all of life, life intellectual, moral, physical. It had a message for the State, the Church, the School, the Prison the Forum. It was sent to redeem the whole of human life and send it reinvigorated and rejoicing on its way. (3) In its nature and its proclamation it was redemptive, healing, restoring. It came not to the self-sufficient and self-righteous, but to sinners, publicans, harlots, murderers, with its message of release. There was no depth of despair and guilt into which man had fallen that its shout of hope did not reach. (4) It was sacrificial. To attain its stupendous aims the plan did not stop short of the giving by a Heavenly Father of an Only Son to shame and death. In

the plan a suffering God summons his lost children back by the path of personal sacrifice. The Cross is the supreme symbol of God's Plan of Salvation.

The Subject of Our Study. To the study of the development of such a plan are we summoned. To find in the heart of the first Missionary and in the heart of his true followers the passion that is yet to redeem the world. We are to see the Plan laid down in the Old Testament, developed in the New, carried on in the early generations of the Church and pursued even to our own day. This is the most majestic fact in all the world. In its developing phases we name it The Kingdom of God. Jesus came to announce it, to teach it and to die for it.

Missions Central. The phrase Missionary Enterprise is a synonym for the Kingdom; ever coming yet never to be fully realized until that day when we sit down with Christ in the Kingdom of our God to go no more out forever. There are many who do not understand this. They think of missions as apart from Christianity, something extraneous, added on, optional. But in reality missions are of the very substance of the gospel, so interwoven that you cannot separate them without destroying the Plan. When the earliest records of the Bible were written, they only recounted how the idea of missions was already interwoven into the august Plan that was being revealed. Before the Bible was, Missions lived in the mind of God. In his Plan of Redemption there already were included all mankind.

Missions Progressively Revealed.

To Abraham God said: "In thee shall all the families of the earth be blessed." To Isaac the message was given to include not only families but nations: "In thy seed shall all the nations of the earth be blessed." The world-goal was set before humanity in the beginning. And this same note is found in all the books of Scripture; in the Pentateuch, in the Psalms, in the Major and the Minor Prophets.

Contrast between the Plan and its Execution.

Over against the purpose of God for all mankind, as made known throughout the Scriptures, we can see the weak faith, the fumbling gesture, the belittling understanding of man. What was meant for all mankind was narrowed jealously to a tribe, a nation; out of what was meant for liberty men made a fetter. Against the lovingkindness of God is written the bitter thought of mankind. But the prophets and poets throughout the long story of Israel serve to keep the Plan from being wholly lost sight of. "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Look unto Me and be ye saved, all the ends of the earth." "I will give thee for a light to the Gentiles that thou mayest be my salvation to the end of the earth," sang Isaiah in the eighth century before Christ. Again Isaiah takes possession in the name of God of the whole world, which to men of his time was the territory stretching from the ultimate

west of the isles of the Aegean Sea to the ultimate east beyond the great river Euphrates. He looked forward to a time when 'the particular religious opportunities of the few should be the inheritance of humanity.' In words never surpassed in their solemn implications he sang, "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance.'" (Isa. 19: 24-25.) The Old Testament ends with the assurance of Habakkuk, "The glory of God shall cover the earth, as the waters cover the sea"; and in Malachi's assertion, "From the rising of the sun and to its setting my Name is glorified among the nations, and in every sacred place incense is offered in my name and a pure offering, for great is my name among the nations."

The Plan Continued in the New Testament. The New Testament is embedded in the Old like a jewel in its setting. You cannot dissociate them. What God began to reveal in the Old Testament he revealed in full glory in the New. What Jesus began to do and to teach in the Gospels was continued in the Acts and the Epistles. The Bible is a living organism; tear it anywhere and it bleeds. Woven deftly into the very fabric of the New Testament is the Plan of Salvation which began to be revealed in the Old.

The New Testament, Missionary.

Hence it need not surprise us to find the same missionary note that threaded the Old with its gold and crimson present in even richer colors in the New. God's eternal purpose of grace to all mankind revealed through prophet and psalmist in the Old Testament is affirmed by Christ, and by him incarnated. It is the passion of the apostles, the central point of their preaching, and the controlling purpose of their lives.

Missions in the Teachings and Example of Jesus.

When first the solemn consciousness of a mission from God for all mankind dawned upon Jesus we do not know; but certainly we find it resting upon him like the light that shone upon his baptism from the very beginning of his public ministry. He comes from the Father and he goes to him; His words are not his but the Father's who sent him. Into the next villages must he go that he may proclaim there the Kingdom of Heaven. He sends out the Twelve and then the Seventy that they might go to heal the sick and cure the lepers and proclaim the Kingdom of God. In his parables the Field is the World into which the good seed of the Kingdom is cast. When the Greeks come seeking him he rejoices in spirit as he glimpses the coming Kingdom, and exclaims, "I if I be lifted up will draw the whole world to myself."

So all-pervading is the missionary atmosphere of his life and teaching that if there were no missionary

commands, the necessity of missions would yet be laid upon all his followers. But positive, plain, imperial commands are not wanting which come hot from the lips of Jesus so that no disciple and no denomination may disobey without the risk of apostasy. The Plan of God lies warm in the heart of Jesus. The Plan needs those who explain and declare it to the "all mankind" for whom it was made. Thus Missions lies at the very core of the Gospel.

Christ's Definite Missionary Commands.

(1) *The definite missionary commands of Jesus are found in every Gospel,* reiterated to his disciples, under varying circumstances. In Matthew is found the great commission, as it is called: "Then Jesus came forward to them and said, 'Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world.'" (Matt. 28: 18-20.) (Moffatt.)

(2) *In Mark 16: 15-20, is found a reiteration of the summons.* "Then He said to them, 'Go the whole world over and proclaim the Good News to all mankind. He who believes and is baptized shall be saved, but he who disbelieves will be condemned. And signs shall attend those who believe, even such as these. By making use of my name they shall expel

demons. They shall speak new languages. They shall take up venomous snakes, and if they drink any deadly poison it shall do them no harm whatever. They shall lay their hands on the sick, and the sick shall recover.' So the Lord Jesus, after having thus spoken to them, was taken up into Heaven, and sat down at the right hand of God. But they went out and made proclamation everywhere, the Lord working with them and confirming their Message by the signs which accompanied it." (Weymouth.)

(3) *Luke preserves for us the command* laid upon the disciples when he appeared to them in the upper room. (Luke 24:44-49.) "Then he said to them, 'These are my words which I spoke to you while I was still with you, how all things must be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms concerning me.' Then he opened their minds to understand the Scriptures, and he said, 'Thus it is written that the Christ should suffer and rise again from the dead, the third day; and that repentance unto remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. You must bear testimony to this. And I will send forth the promise of my Father upon you. But tarry in Jerusalem until you are clothed with power from on high.' " (Montgomery.)

(4) *In John, too, in the twentieth and twenty-first chapters* we have two stories preserved for us in which the great commission is reiterated in still other

words. On that same first appearance to his disciples in the upper room he said, "Peace to you. As my Father has sent me forth I also now am sending you." (John 20:21.) (Montgomery.) And again on the morning by the Sea of Galilee he said to Peter, "Feed my lambs. Be a shepherd to my sheep. Feed my sheep."

(5) *In the opening chapter of the Acts* Luke records yet another repetition of the missionary commission. It was in the last hours of his earthly life, in the solemn moments before his Ascension, that Jesus gave his last command to his disciples in regard to their part in the extension of the Heavenly Kingdom that he had come to set up. He said: "You will receive power when the holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judea and Samaria, and to the end of the earth." (Acts 1: 8.) (Moffatt.)

The Missionary Spirit of the New Testament.

Such then were the definite commands with which Jesus sent his disciples forth. But the missionary commission rests not upon definite commands; it rather issues inevitably from the very nature of the Gospel. We cannot imagine that these first disciples, when scattered abroad by the first persecution, 'went everywhere preaching the word,' as we are told because they had been commanded to do so in Matthew 28: 18-20, but because their hearts were aglow with a passion of love for him who had saved them; because they could not but speak of what they had seen and

heard. It is this glowing consciousness of a great message with which they are entrusted for mankind that equipped and enabled the first generation of Christians to begin the missionary task of winning the world for Christ.

The Day of Pentecost.

Pentecost marks the birthday of the Church, as Bethlehem does the birthday of Jesus. From Pentecost flow all those transforming energies that were in the short space of three hundred years to convert the Roman Empire. On the day of Pentecost was the first broad-casting by the new radio of the gospel.

During the course of the centuries the Jews had been scattered throughout the cities of the Roman Empire. Wherever they went they took with them the Greek version of the Old Testament called the Septuagint. The circulation of this translation of the Scripture made the Law of Moses and the religion of Israel known to the gentile world. In every city there were Jewish synagogues and multitudes of gentile proselytes to the Jewish faith. Every Passover feast saw multitudes of Jews and proselytes returning from all the lands bordering on the Mediterranean Sea to their Holy City. Sometimes a million pilgrims crowded into Jerusalem and its environs. Such a throng was there on the day the Church was born. These all heard the gospel message spoken in their own native tongue. "Are not these Galileans who are speaking?" they exclaimed. "Then how is it

that each one of us hears them speak his own mother tongue? Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia, in Phrygia, Pamphylia, Egypt, and the districts of Lybia around Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians, we all hear these men telling in our own tongue what great things God has done." (Acts 2: 9-11.) (Montgomery.) As a result more than three thousand converts were made and the returning throng of pilgrims carried the news of the new-born faith into the remotest corners of the empire.

Spread of the Faith.

This was A.D. 29. In the year 312 the Roman Emperor, Constantine, affixed the sign of the cross to the standards of his legions, thus ending the first chapter in the expanding missionary history of Christianity.

The German historian, Adolph Harnack, thus describes the breathless swiftness of this conquest:

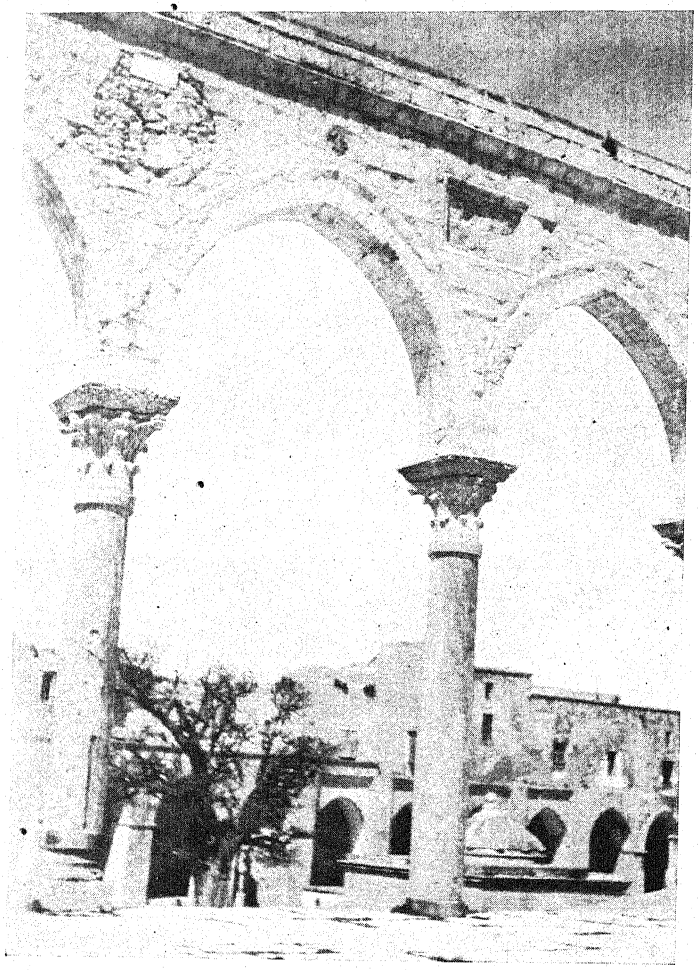
"Seventy years after the foundation of the very first gentile Christian church in Syrian Antioch, Pliny wrote in the very strongest terms about the spread of Christianity throughout remote Bithynia; in his view it already threatened the stability of other cults throughout the province. Seventy years later still the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons (France) to Edessa (the modern Urfa), in northern Mesopotamia, with its headquarters at

Rome. Seventy years later, again the Emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was attached to the Roman colors."

Acts of the Apostles.

The book of the Acts enshrines the story of the first swift progress of Christianity in words too well known to be recounted. How the faith, centered at first in Jerusalem, spread through Palestine and Samaria; how, scattered abroad by the first persecution, men and women and little children carried the good news throughout Syria; how Paul carried the story to Antioch, then through Asia Minor to Greece, and finally to Rome. So runs the simple chronicle of the Acts.

As we read the chronicle we see brave witnessing for Christ on the part of his apostles; we stand by the side of martyrs to the faith; we see Paul haled into court and to prison. We hear him witness for Christ before kings and before mobs. We follow him as he travels from city to city, establishing churches, confirming converts, confuting enemies. We read the glowing words in which he instructs the first churches in regard to the elements of the faith. With the closing chapter of the Acts we find that Christianity has been carried through all the great cities of Syria, Asia Minor and Greece to Rome itself. Within thirty years after the crucifixion there were Christian churches in all the great cities of the Roman



Entrance to Temple Enclosure

Empire; leaders and pastors had been appointed in many cities; church offices were in process of being established, and the beginnings of a literature were already made.

Character of these Churches. As on a screen we can see these emerging churches. Fierce controversies arise in regard to doctrine and practise. The first church-council is called in Jerusalem; churches begin to send relief to sister churches in distress. The emergence of the problems of missionary finance is seen as Paul makes plain to his new converts that giving money is a part of preaching the gospel. Here are rising churches held in private houses, women taking a leading part in preaching and serving, a beautiful mutuality of love between converts. We see these early converts packing missionary boxes, sending a messenger seven hundred miles to take food and clothing to a missionary in prison, risking life itself in ministry to the brethren.

"We see the strength of their brotherhood in that traveling band of believers—Sopater of Berea (the son of Pyrrhus), Aristarchus and Secundus from Thessalonica, Gaius of Derbe, Timotheus, and Tychicus and Trophimus of Asia, who accompanied Paul in his return through Macedonia and then went on to wait five days for him at Troas. We see it again in the elders of the church of Ephesus, who came down to Miletus to see Paul and broke into loud lamentations as they kissed him farewell, sorrowing because they should see his face no more. Paul 'tore himself away from them,' only to meet another group of believers when the ship touched at Tyre, who escorted him outside the

town, 'women and children and all,' and kneeled on the beach while Paul prayed with them and said good-bye. In Caesarea he was entertained by Philip, the evangelist, who had four unmarried daughters who prophesied. When, 'after a somewhat lengthy stay,' Paul loaded his baggage-cattle and continued his journey to Jerusalem, disciples from Caesarea accompanied him on his journey and took him to lodge in the house of one of the early disciples, Mnason, a native of Cyprus. We are told that the brethren in Jerusalem gave Paul a hearty welcome. When he landed in Italy on his way to Rome, the disciples in Puteoli invited Paul to stay with them for a week, and those living in Rome walked out to meet him as far as the Appian Forum and the Three Taverns. All these and other homely incidents picture to us the missionary churches of the first century." (*The Bible and Missions.* Montgomery.)

Growth of the Church. By the end of the first century the apostolic church had preached Christ from Babylon to Spain (three thousand miles) and from Alexandria to Rome.'

Justin Martyr, who wrote in the middle of the second century, said, "There is not a single race of beings, barbarians or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the Crucified are not offered up."

Very early in the second century the noble Roman, Pliny the younger, governor of Bithynia, wrote to the Emperor Trajan a letter in which he expressed his repugnance at the thought of executing Christians; for, said he, "Many of all ages and ranks and even

of both sexes are in risk of their lives, or will be. The infection of this superstition has spread not only through cities but into villages and country districts." This letter was written A.D. 112 or 113.

Persecutions. This rapid spread of the churches was not without strong opposition. Ten great persecutions are recorded in which the Roman Empire sought to stamp out the new faith. The first persecution was by Nero A.D. 64, the last by Diocletian A.D. 303. Rome was usually tolerant of all forms of religion, but the Christian refused to join in the worship of the emperor and struck valiantly at the evils of the prevailing paganism. As soon as Christianity was recognized as anything to be feared, it was persecuted with the greatest ferocity. Christians were hunted like wild beasts, they were thrown to the lions in the gladitorial combats, they were sewn up in the skins of wild beasts and set afire as torches. They were flogged, tortured, crucified; they were deprived of their property, driven from their homes, turned out to die by their families. The writer of the Epistle to the Hebrews in his roll call of the faithful in former generations might have been describing the sufferings of his own and succeeding generations of Christians when he wrote: "Others again bore trial of mockings and scourgings, yes, even of chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about

in sheepskins and goat skins, being destitute, persecuted, tormented—of whom the world was not worthy—wandering in deserts and mountains and caves and holes in the ground." (Hebrews 11:36-38) (*Montgomery.*)

Result of Persecutions. Yet the more the faith was persecuted, the brighter burned its light. Men counted themselves fortunate to suffer for Christ, and went to their death singing the triumphant hymns of the church. Young girls and even children endured their martyrdom with divine fortitude. In the catacombs of St. Sebastian in Rome rest the bodies of 174,000 martyrs, and these are only a part of those who in one city sealed their testimony with their lives. From every corner of the empire during two centuries and a half streamed up the mighty host of martyrs singing to Father, Son and Holy Ghost, Alleluia.

Testimony of Tacitus. Tacitus, the Roman Historian, has recorded the story of the Neronian persecution as follows: "Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. Accordingly first those

were seized who confessed they were Christians; next, on their information, a vast multitude was convicted, not so much on the charge of burning the city as of hating the human race. And in their deaths they were also made the subject of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the habit of a charioteer or else standing in his chariot. Whence a feeling of compassion arose toward the sufferers, though guilty and deserving to be made examples of by capital punishment, because they seemed not to be cut off for the public good, but to be victims to the ferocity of one man." (*Via Christi.*)

Heroism of the Martyrs Our Precious Heritage.

These things that take so short a time to tell were a long time in the doing. Ten generations of Christians watched and waited and prayed and held true to Him who loved them and laid down his life for them. Precious stories of their heroism survive. Young Origen wrote to his father in prison for his faith, "Take care not to change your mind on our account." Polycarp, Bishop of Smyrna, who may have known St. John, when a very aged man, was offered his life if he would deny his Lord. He answered "Fourscore and six years have I served Him

and He has done me no wrong. How then can I speak evil of my King who has saved me." (A.D. 166.) Ignatius, who was born in the year 80 and martyred in the year 117, said, "God's grain am I to be ground by the teeth of wild beasts that I may be turned into the pure bread of God." A mother in Gaul whose son was being led out to his death called out: "My son, do not be afraid; it is not thy life they will take away this day. They will only change it for the better." In the early story of Christianity in Africa there were terrible persecutions. One of the best authenticated stories is that of Perpetua, a young mother of noble birth, who refused the pleas of her father to recant and was martyred together with her slave Felicitas.

Blood of the Martyrs, Seed of the Church.

The words of Tertullian, one of the early church fathers of Africa, are often quoted, though seldom correctly: "The blood of the martyrs is the seed of the Church." What he really wrote to the Roman rulers was: "Go zealously on, good presidents; you will stand higher with the people if you sacrifice the Christians at their wish, kill us, torture us, condemn us, grind us to dust. Nor does your cruelty, however exquisite, avail you; . . . the oftener we are mown down by you, the more in number we grow; the blood of Christians is seed." (*Two thousand years of Missions before Carey.*)

Conversion of Constantinople. The first period of the early Church ends with the conversion of the Emperor Constantine A.D. 312. The story has been often told. The young emperor who had been brought up among Christians and in a Christian atmosphere perceived in the vigorous Christian community of some eight millions a prop to his throne during the years of anarchy in which he found his empire. Forces of disintegration were busy within and without the empire. He had to fight for his throne with Maxentius, the rival claimant. As he marched against him, so the story goes, he saw at noonday a shining cross in the heavens, and about it were emblazoned the words, *In Hoc Signo Vinces* (By This Sign Conquer). In obedience to the vision he set a cross on his helmet and led his soldiers to overwhelming victory. He believed that this victory was a gift from the Christian's God. His subsequent life, stained by the triple murdering of his wife and son and nephew, does not attest the reality of his so-called "conversion." "It may be said of Constantine," says Caroline Atwater Mason, "that he recognized Christianity, patronized Christianity, imperialized Christianity, militarized Christianity. It is to him that the world owes the foundation of the union of Church and State."

The Church is Secularized. A year after his entry into Rome, A.D. 313, Constantine issued from Milan his famous Edict of Toleration, and so brought to an end the persecution of Christianity. In return

the Church submitted to the right of the Emperor to act in religious matters as Pontifex Maximus. The bishops were given highest privileges and increase of wealth and of power. But the Church had abdicated the throne of her power. Increasing luxury and worldliness with debasing of doctrine continued to mark the story of the Christian Church through the succeeding centuries. The old heroic days when Christianity followed her lord in humility and poverty for the winning of the world gave place to an idea in which the love of many waxed cold, and corruption laid her hands on the Church that had much goods laid up for many days.

Reasons for Spread of Christianity.

When one completes the survey of the rapid expansion of Christianity in the Roman Empire during the first three centuries of our era, the question how this marvelous growth came about rises inevitably. Many causes that contributed may be given, while yet we recognize behind all of them God working his purpose out.

1. Wide Diffusion of the Jews.

The Jews, through various conquests and persecutions, had become settlers throughout the Roman Empire. Wherever they went they took the Old Testament and the knowledge of the one true God. They were eager proselyters, as the testimony of Jesus proves: "Woe unto you Scribes and Pharisees, hypocrites. For you scour the land over to make



Underwood

Fishers in Galilee

one proselyte and when he is gained you make him two-fold more a son of Gehenna than you yourselves are." This wide diffusion of the Jews through Syria, Mesopotamia, Babylon, Media, Egypt and Rome brought with it a knowledge of the one true God to millions. It was in the synagogue, or with groups influenced by the synagogue, that Christianity got its first hearing.

2. The World-Wide Spread of the Greek Language.

The world-spread of the Greek language was in itself a wonderful aid in the spread of the gospel. An educated man could go anywhere throughout the whole world speaking Greek, and he would be understood. It was the universal language of commerce and of business. Using it the apostles preached the gospel. It furnished the language in which the New Testament itself was written.

3. The Creation of the Roman Empire.

The Roman Empire was able to impose its laws and its peace upon the whole inhabited earth, penetrating with its roads to the utmost bounds of the empire, furnishing paths for the ambassadors of the Cross to tread. "Travel and trade were doubtless freer and safer then than at any other time until recent years. News ran rapidly along the great highways. And so the new word about God went from mouth to mouth, carried by soldier, merchant, official,

slave, teacher, captive, until at a very early date it had almost covered the empire and penetrated to remote places." (White.)

The Spiritual Nature of the Gospel.

The fourth great help in the spread of the gospel was the very nature of the gospel itself. Into that hard, hopeless Roman world it came like a fresh wind from heaven. Over against the hopeless cynicism of the world it placed its deathless affirmation of the love and companionship of God. To men sunk in sensuality it proclaimed a Saviour from sin.

Imagine what it would be, if we had never heard the gospel, to come upon its affirmations for the first time! God loves me. He sent his son to die for me. If I love and follow him, I have the secure promise of immortality. For me there is no death. Prison, persecution, may await me, but I have the love of Jesus in my heart and his companionship in my life. He hears my prayers. He cares for me. I have fellowship with all who love him. Such great, such transforming heritage was opened up to those who committed their souls to Jesus Christ. No wonder that a promise of realities like these transformed simple men and women into supermen. Said Lucian, who delighted to ridicule Christians, "These miserable people have got it into their heads that they are perfectly immor tal."

5. *Character of Apostolic Preaching.*

The fifth great help to the spread of the gospel was the nature of the preaching of the apostles and their followers. (1) *They preached Christ, and him crucified.* Before a world that scoffed and scorned they continued to preach the transforming gospel of the Cross of Christ.

"For the message of the Cross is indeed for those on their way to destruction, foolishness; but for us who are on our way to salvation it is the power of God. For thus it is written,

'I will destroy the wisdom of the philosophers,
And the prudence of the prudent will I confound.'

"Sage, rabbi, skeptic of this present age—where are they all? Has not God made foolish the philosophy of the world? For when, in the wisdom of God, the world by its philosophy knew not God, it pleased God, by the foolishness of preaching, to save those who believe. Jews continue to ask for miracles, and Greeks are ever wanting philosophy, but we come preaching a crucified Messiah—to Jews a stumbling-block, to Greeks foolishness; but to those who are the called, whether Jews or Greeks, Christ, the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

"For consider your own calling, brothers, that not many wise in earthly wisdom, not many powerful, not many of noble birth have been called. No, God has chosen the world's folly to confound its philosophy; and the world's weakness to confound its strength. The world's base things has God chosen, and the things that are despised, yes, and the things that are not, to bring to naught the things that are; so that no mortal man should glory in his presence. It is of him that you are in Christ Jesus, whom God made unto us wisdom and righteousness and sanctification

and redemption, so that, as Scripture says, He that glories, let him glory in the Lord." (1 Cor. 1: 18-31.) (*Montgomery.*)

(*2.*) *They preached Christ Risen from the dead.* Triumphantly, joyously they witnessed to the certainty that God has raised him from the dead because it was impossible for him to be held by death. This preaching of the resurrection is written all over the New Testament. It is the indisputable witness of the early Church to the great miracle on which their faith rests with confidence.

"Who is there to condemn them? Will Christ who died? Yes, and who rose from the dead, the Christ who is also at the right hand of God, and is interceding for us?" (Rom. 8: 34.) "But now, now, is Christ risen from the dead, the first fruits of those who have fallen asleep." (1 Cor. 15: 20.) "If you then are risen with Christ, seek those things which are above, where Christ abides, seated on the right hand of God." (Col. 3: 1.) "For the very first thing I taught you was that which I had myself been taught, that Christ died for our sins according to the Scriptures, that he was buried, and that he was raised the third day. . . . For just as in Adam all die, so also in Christ will all be made alive." (1 Cor. 15: 3-22.) "For if we really believe that Jesus died and rose again, so even so will God through Jesus bring with him those also who have fallen asleep." (1 Thess. 4: 14.) "He died for us, in order that whether we are keeping vigil (in life) or sleeping (in death) we may ever be living together with him." (1 Thess. 5: 10.) "We have been buried together with him, then, through baptism unto his death, in order that just as Christ was raised from the dead through the glory of the Father, so also we should live in a newness of life. For if we have become united with him in the likeness of his death, so we shall also be united with him in

the likeness of his resurrection. For this we know, that our old self was crucified with Christ, in order that the slave of sin might be destroyed; so that we should no longer be in slavery to sin—for he who is dead is set free from sin. Now if we have died with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dies no more; death has no more dominion over him. For the death that he died, he died unto sin once for all; but the life that he lives he is living unto God. Even so count yourselves also to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6: 4-11.) (Montgomery). "For the poor wages of sin is death, but the free gift of God is eternal life in Christ Jesus, our Master." (Rom. 6: 23.)

It is this preaching of the cross and the empty tomb, of salvation from sin and life everlasting, that had power to bring new life to men of the first century and will have the same power in the twentieth.

(3). *And again they preached peace as was fitting for the followers of the Prince of Peace:* "It is as easy to obscure the sun at midday as to deny that the primitive Christians renounced all revenge and war." "All who bore the sword were rigidly excluded from the number of catechumens, and Christians who voluntarily became soldiers were excommunicated," says Caroline Atwater Mason in her great book, "*World Missions and World Peace.*" "The evidence of the antimilitarism of the church of the first centuries is overwhelming. Justin Martyr, A.D. 103-106, says in his first Apology, "We who hated and destroyed one another . . . pray for our enemies; we endeavor to persuade those who hate us unjustly to live con-

formably to the beautiful precepts of Christ. . . . We, who in times past killed one another, do not now fight with our enemies."

Irenaeus, A.D. 120-200, declares that the prophecy of Isaiah about beating swords into ploughshares and spears into pruning hooks has been fulfilled by the Christians of his time, for says he, "They have changed their swords and their lances into instruments of peace and they know not how to fight."

All the Church Fathers bear similar testimony. Tertullian gives particularly valuable testimony when he says that Christ by disarming Peter disarmed every soldier and affirms that not a Christian could be found in the Roman legions of a great section of the empire. The modern testimony of the historians Dymond and Gibbons amply corroborate this statement. For two hundred years then at the constant risk of life, and often paying for her testimony with the life of her youngest and bravest sons, Christianity continued to bear witness of the gospel of love in a world of force.

With the passage of the years however, with the increase of wealth and numbers, the Church began the compromise that has continued to this day to drag the pure gospel of Jesus in the mire of war.

(4). *They preached a gospel of love in action.* "By this shall all men know that you are my disciples, if you love one another," said Jesus, and in that sign of brotherly love Christians won mankind to their be-

lief. It was the Church's care for the helpless, its feeding of the widows and orphans, its solicitude for sister churches in the grasp of famine, that impressed the hard Roman world. "Look how these Christians love one another," they exclaimed. The testimony of one of the ablest opponents of the Church, Celsus, may well be quoted here. "It was by preaching to the poor, the burdened, and the outcast, by the preaching and practise of love, that Christianity turned the stony, sterile world into a fruitful field for the Church. Where no other religion could sow and reap, this religion was enabled to scatter its seed and to secure a harvest."

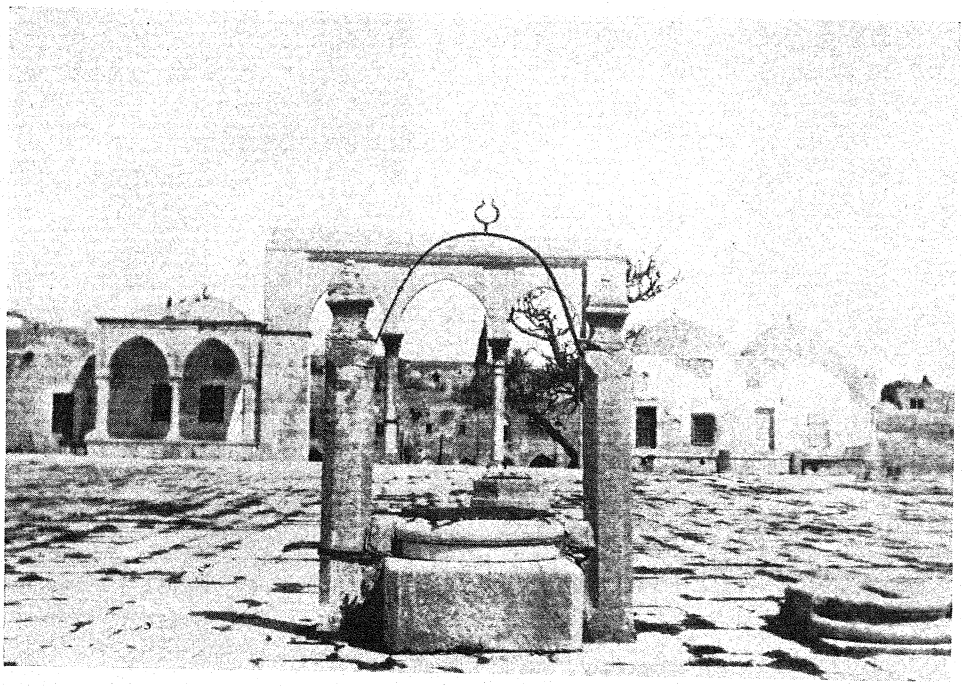
(5). *The last reason that we shall give for the rapid spread of Christianity is the use it freely made of the talents and services of women.* Nothing in the gospel is more marked than the new freedom and power that it brought to women. Jesus alone of all the great religious teachers of the world made no sex bar in his religion. He had one law of faith and purity for men and women. He invited both sexes into the deepest mysteries of his faith without discrimination. Confucius regarded women as essentially subordinate in intellect and spirit to man. Buddha gave her only the hope of being reborn a man in some future incarnation if she were markedly faithful to all religious duties in her present incarnation. The great Hindu law giver, Manu, condemned her as the source of moral corruption, and enjoined upon her the worship

of her husband. Mohammed fixed upon her the yoke of polygamy, and in his picturing of a sensual heaven revealed the deep corruption that has always dogged the steps of Islam.

Jesus alone admitted her to his friendship, pitied her helplessness, laid down one law of marriage in which a man should leave father and mother and should cleave to his wife in honorable wedlock. Greatest of all it was women who were the first witnesses of his resurrection, and who received his first commission to proclaim it. Women were with the other disciples when the fire of Pentecost fell, and in them was fulfilled the ancient prophecy of Joel that upon both men and women God would pour out his spirit and they should prophesy.

Women Participated in the Gospel.

The Acts tells the story of how gladly women entered into their new responsibilities. Philip, the evangelist, had four daughters who were all prophets. Priscilla and Aquilla, she evidently being the leader, took Apollos and instructed him in the faith and had a church in their own house. So great a scholar as Harnack believes that Priscilla is the lost author of the letter to the Hebrews, and gives in his weighty German eight reasons for his belief. Phoebe was the minister of the Church in Cenchrea. To be sure our English translation obscures this fact by dubbing her, "Phoebe, servant of the Church." (Rom. 16: 1.) But the word translated "servant" in this case is the word regularly



Within the Temple Enclosure: Jerusalem

translated "minister," and is so used by Paul in regard to Timothy. Moreover to Phoebe was entrusted the care of that precious manuscript, the Letter to the Romans. To many women Paul sends messages in that same letter and calls them his fellow workers who labored with him in the defence of the gospel. One of them, Junia, he calls his kinswoman and of note among the apostles. The word he used in regard to Tryphena and Tryphosa, "labor much," is his favorite word for describing his own labor in preaching the gospel.

It is written clear on all the records of the first century that Christianity established a democracy of the spirit in which men and women shared alike. But what about the words of Paul about 'women keeping silent in the Churches,' and "I suffer not a woman to teach"? They were both injunctions given in view of special circumstances, and are both witnesses to the prevalence of speaking and teaching on the part of women, else they would never have been given. Paul's principle is expressed when he writes that in Christ there is neither male nor female. The cautions of Peter and Paul are given because Christianity was accused of teaching insubordination and of promoting disorder. The vastly different position of women which is revealed in the writings of the second and third centuries came in in direct proportion as ecclesiastics gained control in the Church. As the hierarchy waxed great the position of women declined.

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Limitations on Women's Work. In the centuries that followed women were limited, forbidden to preach, forbidden to testify, discriminated against by man-made laws, until the clear witness of the gospel was obscured, and women, some of them, came to feel that Christianity discriminated against them. But in the beginning and for the first century it was not so. Today, in this great mission enterprise women are again finding their true place. The hands of Jesus, their liberator, summon them out of their secluded lives to serve with him in the redemption of the world. Yet his organized Church is slow to avail itself of the talents of women, slow to set them free to express what God gave them to express. And while the Church hesitates and mumbles over old formularies, business and society and politics are freely opening to women new doors of opportunity. It behooves those who long to have every grace and gift used in the service of Jesus to study the story of expanding Christianity and learn what its message to women was. In the words of its divine leader in the dusk of the Easter morning it was, "Go! Tell!"

Such then was the preaching that overcame the Roman Empire. Christians preached the Cross of Christ, they preached a risen Christ, they preached and practised peace, they preached and lived out the good news of the love of God and they made use of the gifts of women.

Our Opportunity

The same world, though vastly different in externals, confronts the Church of today. Wickedness and crime are rampant, bitterness and cynicism are wide spread, the pall of unbelief and hopelessness darkens the sky. To such a world we are sent, as were the first Christians, with a message of love and peace and hope. Our commission is the same—"As my father hath sent me, so send I you"; our field is the same—"The field is the world"; our weapons are the same, the very same as those that Christ's first followers used. "This is the victory that overcomes the world, even your faith."

From Pentecost to Jerusalem.

So the stream of the gospel flowed on. Rising in the far summits of the Day of Pentecost, it flowed out to bless men of every tongue. Its missionary passion burned undimmed; its message went out to the ends of the earth. Through the centuries it has flowed, sometimes more slowly, it is true, but never stopping in its outward reach. Today we stand on another summit. In the meeting at Jerusalem we have faced our tasks and our responsibilities, our difficulties and our hopes. We may confidently say: "In the strength of the Lord our Saviour we will lift up our banners. We will take the story of redeeming love throughout the whole wide earth."

Chapter I

INTELLIGENCE TESTS

Mark statement with a "T" or an "F" according as it is true or false.

1. It is very fashionable to talk about a Plan of Salvation.

2. The gospel is addressed primarily to favored races and cultured groups.

3. In Thy seed shall all the nations of the earth be blessed.

4. The particular religious opportunities of the few ought to become the property of mankind.

5. The Bible is a patchwork of varying truths and different ages.

6. The definite missionary commands of Jesus are very few.

7. The Apostolic Church increased slowly.

8. Persecutions very much retarded the spread of the Church of the first three centuries.

9. To the Emperor Constantine the world owes the separation of church and state.

10. The preaching of the apostles emphasized the cross and the resurrection.

11. Early Christianity denounced war.

12. Women were not at all prominent during the apostolic age of the church.

II

MISSING WORDS

Supply the word missing in each of the following sentences:

The gospel was according to the_____of God.

What was begun in the_____ _____was continued and amplified in the new_____.

The_____of_____was for all_____.

The commands of Jesus in regard to missions are found in_____ of the gospel, and in the book of_____.

Harnack speaks of the_____ _____of the spread of Christianity.

By the end of the_____century the Apostolic Church had spread from_____to Spain,_____thousand miles. There are _____great persecutions of the Church recorded.

The blood of the martyrs is the_____of the_____.

Constantine saw a blazing cross in the sky emblazoned with the words_____ _____ _____ _____.

The edict of the Toleration was issued by_____from_____ in the year_____.

With the help of the_____language and the Roman_____the Christian faith was sped on its way.

OUTLINE OF CHAPTER II

AIM: To show that Christianity cradled in Asia made its first outreach into the East and South, that there great successes were made at first, and to give the reasons for its failure.

I. CHRISTIANITY CRADLED IN THE EAST
Christianity carried back home, contrast between East and West, Christianity destined to be the interpreter of each to the other.

II. FIRST EXPANSION THROUGH SYRIA AND ASIA MINOR
Testimony of the spade concerning early Christianity.

III. NATURE OF EARLY CHRISTIANITY
Testified to by Archeology, by Roman writers, by early apologists.

IV. CHRISTIANITY VENTURES INTO THE EAST
Persia and the legend of Abgarus, Edessa a center for the faith.

V. RISE OF THE ARMENIAN CHURCH
Its history, persecutions, its living remnant.

VI. THE NESTORIANS
Story of Nouni; Nestorius, founder of the Church; training school at Edessa.

VII. NESTORIAN MISSIONS IN INDIA
Traditions about Apostle Thomas, planting of the Syrian (Nestorian) Church in Malabar, later history, and modern conditions.

VIII. THE NESTORIAN TABLET IN CHINA
Expansion of Nestorians into China, the Nestorian tablet translated, Nestorian chapter in Chinese missions.

IX. MISSIONS AMONG THE TATARS
Message to Nestorian Patriarch from Kerait Tatars, the great Khan, embassy from King of Armenia, from Louis IX.

X. ROMAN CATHOLIC MISSIONS
Kublai Khan and his request to the Pope for Missionaries, the sending of Franciscan missionaries, failure of Franciscan missions.

CHAPTER II

Expansion to the East and South

Christianity Born in the East. Christianity was cradled in Asia as were all world-religions. Its star rose out of the East and stood over the spot where the young child lay. Jesus was an Oriental; he dwelt in an Oriental land; his customs, his manners, his dress, his language, his background were all of the East. Even to this day a journey to the East is the best commentary that one can have on the Bible. There have been preserved the customs and traditions and habits of the world in which Jesus lived. There expressions that you have never understood in the Bible receive their interpretation; there customs that have been foreign to your experience are made real to you.

Korea a Commentary on the Bible. It is said, for example, that Korea is a living commentary on the Bible. When the Bible first came to Koreans it spoke to them in their own and not a foreign tongue. They said "Peace to you" as their daily salutation; so did the people of the Bible. The Koreans, too, knew sacrifices of peace offerings. They went out to meet the bridegroom. Two women grinding at the mill were no strange sight to them. They too could pick up their bed and walk; they saw fishermen mending their nets, and the winnowing fans on the threshing floor. They had feasts of the new moon;

they wore long robes girt about with an embroidered girdle. They put off their shoes when they stood on holy ground. They knew salutations in the market places and long prayers for a pretence. They knew of demons and demoniacs.

Missions Carrying Christianity Back Home.

Hence when we carry Christianity to the Orient we are importing no foreign religion, born of the West; we are giving back to them their own religion, blood of their blood and bone of their bone. When once Christianity is acclimated again in the Orient it may be expected to put forth buds and to fruit in joy, as it finds itself once more at home. It was quite natural then that Christianity's first expansion should be toward the East; toward those ancient lands from which the Jews drew their primitive culture and customs; toward those lands interwoven with the Holy Land by milleniums of history and tradition. No one of that age could have dreamed that Christianity would fail to find permanent footing in the Orient and would grow green and lusty toward the West.

East and West Contrasted.

It must never be forgotten that the present contrast between East and West was entirely reversed in the first centuries of the Christian Era. Then the wealth and culture and standing were all with the East, and not the West. Then the proud outstanding civilizations of the earth were of the East; the crudities of pioneer days were of the West. Then the backward tribes were of the

West, the universities and historical background were all of the East. But God had planned out of that welter of savage tribes to build him a new world, and in his inscrutable decrees it was written that the new-born faith, true to an instinct deep as life, was to find her new home-land in the countries of the West. There is something of deathless youth in Christ's good news. something that is allied to the pioneer and the seeker. Hence we shall not expect to find Christianity's supreme triumphs in Asia, her home-land, but in Europe, land of her adoption and of her creation.

Position of Palestine. As Palestine is the strategic bridge-land uniting Europe and Asia, so Christianity is destined to be the interpreter of the East to the West, and of the West to the East. Born of the East, she will bring the East's gift of vision and spirituality to the West—gold and frankincense and myrrh. Reared in the West, she will return to the East a new will and power to do and to achieve.

Asia Minor, First Field. The field of Asia Minor, modern Turkey, was the first scene of the expansion of Christianity, under the urge of a missionary passion that would not be denied. Paul preached in the cities of Asia Minor. John transcribed the letters to the Seven Churches of Asia Minor: Ephesus and Smyrna and Pergamon and Thyatira and Sardis and Philadelphia and Laodicea. Peter wrote to Jews of the dispersion who lived in

five provinces of Asia Minor: Pontus, Galatia, Cappadocia, Asia and Bithynia.

Testimony of the Spade. The testimony of the ruined cities of Asia Minor is very rich concerning the early days of Christianity. Inscriptions on fallen walls, in cemeteries, in civic memorials recall to us the life of Christian brothers and sisters of ours who lived and wrought in the very dawn of Christianity. And what the spade is bringing to light, through scientific expeditions to many a buried city, confirms the gospel record at every point. To the testimony of the archeologist must be added the witness of Roman governors and administrators and early Christian Fathers.

Pliny's Letter. One of the witnesses to the early success of Christian Missionaries in Asia Minor is found in Pliny's letter to the Emperor Trajan, when he was governor of Bithynia and Pontus. He was writing from Amisos A.D. 112 or 114. He asks what he shall do to stamp out Christianity and reports what he had already done. He writes:

"They affirmed, however, that this had been the sum, whether of their crime or their delusion; they had been in the habit of meeting together on a stated day, before sunrise, and of offering in turn a form of invocation to Christ, as to a god; also of binding themselves by an oath, not for any guilty purpose, but not to commit thefts, or robberies, or adulteries, not to break their word, not to repudiate deposits when called upon; these ceremonies having been gone through, they had been in the habit of separating, and again meeting together for the purpose of taking food—

food, that is, of an ordinary and innocent kind. They had, however, ceased from doing even this, after my edict, in which, following your orders, I had forbidden the existence of fraternities. This made me think it all the more necessary to inquire, even by torture, of two maid servants, who were styled deaconesses, what the truth was. I could discover nothing else than a vicious and extravagant superstition; consequently, having adjourned the inquiry, I have had recourse to your counsels. Indeed, the matter seemed to me a proper one for consultation, chiefly on account of the number of persons imperiled. For many of all ages and all ranks, aye, and of both sexes, are being called, and will be called, into danger. Nor are cities only permeated by the contagion of this superstition, but villages and country parts as well; yet it seems possible to stop it and cure it. It is in truth sufficiently evident that the temples, which were almost entirely deserted, have begun to be frequented; that the customary religious rites which had long been interrupted are being resumed; and that there is a sale for food of sacrificial beasts, for which hitherto very few buyers indeed could be found. From all this it is easy to form an opinion as to the great number of persons who may be reclaimed, if only room be granted for penitence."

Justin Martyr. One of the notable converts to Christianity about eighty years after the death of Jesus was Justin Martyr, who was born in Samaria of a wealthy, pagan family. He had a contempt for the new religion until he saw some Christian martyrs die with calm and joyous victory. He became a missionary of Christ both by voice and pen. He has left us a lovely description of Christian worship of his day: "Those who are well-to-do and willing give as they choose, each as himself purposes; the

collection is then deposited with the president, who succors orphans, widows, those who are in want owing to sickness or any other cause, those who are in prison, and strangers who are on a journey."

Celsus. An early opponent of Christianity in the Roman Empire was Celsus; but even he is forced to bear testimony to the character of the new faith. He is amazed at its choosing sinners and the uneducated while other religions paid attention to those who were clean and educated. Says Harnack: "It was by preaching to the poor, the burdened, and the outcast, by the preaching and practise of love, that Christianity turned the stony, sterile world into a fruitful field for the Church. Where no other religion could sow and reap, this religion was enabled to scatter its seed and to secure a harvest."

Venturing into the East. The new ferment of the gospel was not for long to be confined to Syria and Asia Minor; out it spread into the mysterious East from whence came the Magi bearing their gifts to the Infant Jesus. What did those wise men say as their camels took them back to Persia? What reports were brought by the caravans that plied their way across Mesopotamia during the thirty years of Jesus earthly life? What were the traveler's tales of his preaching, his miracles, his death, his resurrection? We do not know, we cannot tell; but there are fascinating old legends that may perhaps shed a pale light on this land of dreams.

Legend of Abgarus.

Eusebius, who wrote not later than A.D. 324, tells of a great king living beyond the Euphrates who was afflicted with a terrible disease. He heard of Jesus; he sent a letter to him by a courier and begged him to come and heal him. Jesus sent one of his disciples who healed him. After the resurrection, the apostle Thomas sent Thaddeus to Edessa, as a missionary of the gospel. Eusebius says that he has evidence of this taken from the archives of Edessa, at one time a royal city; and that in the public registers there were records of the days of King Abgarus. He further says that from these records he has taken and literally transcribed from the Syriac language the very letter of Abgarus and the reply of Jesus which he proceeds to quote:

COPY OF AN EPISTLE WRITTEN BY ABGARUS THE RULER TO JESUS, AND SENT TO HIM AT JERUSALEM BY ANANIAS, THE SWIFT COURIER.

"Abgarus, ruler of Edessa, to Jesus, the exalted Saviour, who has appeared in the country of Jerusalem, greeting. I have heard the reports of thee and of thy cures as performed by thee without medicine or herbs. For it is said that thou makest the blind to see and the lame to walk, that thou cleanest lepers and castest out impure spirits and demons, and that thou healest those afflicted with lingering disease and raisest the dead. And having heard all these things concerning thee, I have concluded that one of two things must be true; either thou art God, and having come down from heaven thou doest these things, or else thou, who doest these things, art the Son of God. I have therefore written to thee to ask thee that thou wouldst take the trouble to come to me and

heal the disease which I have. For I have heard that the Jews are murmuring against thee and are plotting to injure thee. But I have a very small yet noble city which is great enough for us both."

THE ANSWER OF JESUS TO THE RULER ABGARUS BY THE COURIER ANANIAS.

"Blessed art thou who hast believed in me without having seen me. For it is written concerning me, that they who have seen me will not believe in me, and that they who have not seen me will believe and be saved. But in regard to what thou hast written me, that I should come to thee, it is necessary for me to fulfill all things here for which I have been sent, and after I have fulfilled them thus to be taken up again to him that sent me. But after I have been taken up I will send to thee one of my disciples, that he may heal thy disease and give life to thee and thine."

To these epistles there was added the following account in the Syriac language: "After the ascension of Jesus, Judas, who was also called Thomas, sent to him Thaddeus, an apostle, one of the seventy."

Edessa Center for the Faith. Whether this story be true or not, we know that Christianity existed at a very early day in Edessa, which stood on one of the main highways of the civilized world, and was one of the great cities of the time. Here Christianity was planted, not only for Persia and Armenia, but for the whole Eastern world. Here the Bible was translated into Syriac, perhaps as early as the second century. This is the oldest translation of the New Testament; and as such is of very great value in determining the early text. All of the literature in the Syriac tongue,

which continued as a living language for a thousand years after Christ, when it gave way to Arabic, is Christian. "There was a Christian meeting-house in Edessa A.D. 203 for we have a record of its destruction by flood. The Roman Emperor Carucalla spent the winter of 216 at Edessa, and sent Bar-Manu, the ruler, in chains to Rome because of his Christian faith." (Barnes). He also sought to make Bardaisan, the first missionary in Persia of whom we have definite knowledge, deny the Christian faith; but instead he witnessed a good confession. Bardaisan himself tells us that Christianity had already spread, in his time, into Parthia, Media, Persia, and Bactria.

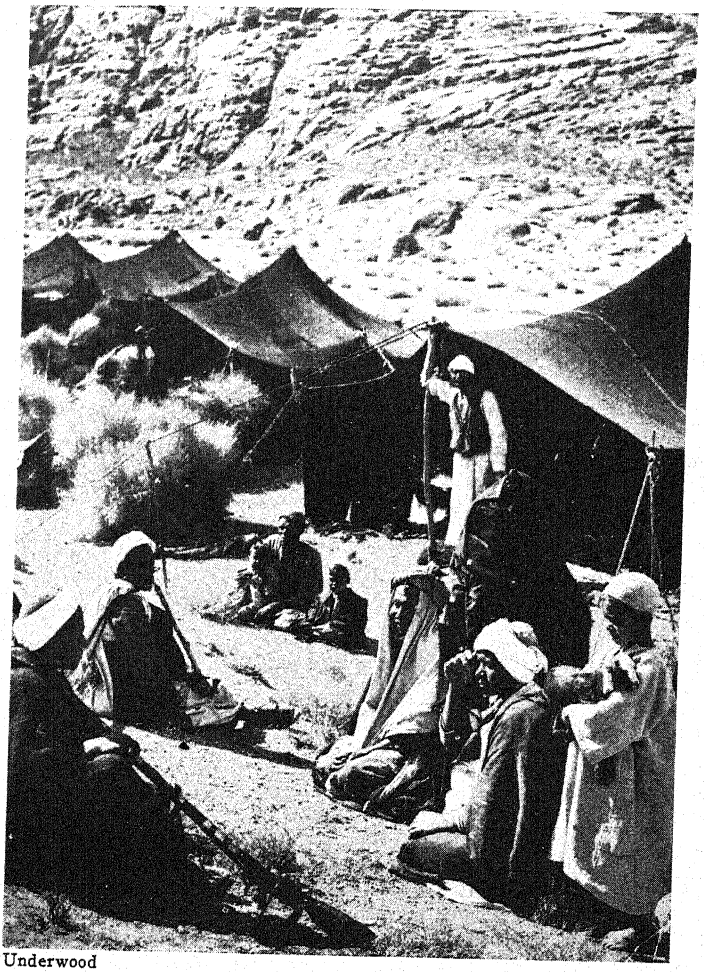
Rise of the Armenian Church.

This, the oldest existing national church, traces its history back to Edessa, to Bar-Manu and to Bardaisan; but its first really national missionary hero is Gregory, the Illuminator, who carried the light of the gospel throughout Armenia. His story is full of romance. His father was a Parthian who was exterminated, with his whole family, except Gregory, by the Armenians. Gregory was rescued and brought up by Christians in Asia Minor. When he was a man he went back to Armenia and made a friend of Tiradates III, the king of that country, who little dreamed of the terrible enmity between their fathers. On a great feast day Gregory refused to worship one of the national idols, Anahid. The king put Gregory to torture and found out who he was; and then threw

him into a dungeon where he kept him for fourteen years. During all these years Gregory was fed and sustained by a Christian woman. The king was afflicted with a terrible disease and his sister dreamed that he would get well if he released Gregory. Tiradates released Gregory, who preached Christ with such effect that the king, his wife and sister and many courtiers were converted. The king then summoned a national council which adopted Christianity, and sent Gregory back to his Christian home in Caesarea, Cappadocia, to be ordained. This was in the year 302. When Gregory returned he brought with him a band of missionaries who baptized multitudes of the people. Tiradates, the first reigning king to become a Christian, became also a missionary, and took Gregory with him in a tour of the country. At one time, according to the oldest record, 150,000 of the king's troops all clothed in white were baptized in the Euphrates River. Gregory continued to preach, to train and ordain a native ministry, and to establish schools for thirty years. He was one of the great missionaries of all times.

The Armenian Church of Today.

The church he founded is a living church. No nation has received such a baptism of suffering as has the Armenian nation. Says Amundsen, the great explorer, who after the war was commissioned by the League of Nations to undertake the task of repatriating the hundreds of thousands of war prisoners:



Underwood

A Camp in the Desert

"All the sufferings following the great war are but little compared with the horrors of the sufferings of the Armenian people. There is certainly no people in the world which has suffered so much and been so badly treated as the gifted Armenian people.

Hatred of the Turks.

"The Turks feared the Armenians. They were a cleverer and more gifted race than the Turks. Feeling themselves inferior, they hated them, and when the great war came, and there were no disagreeable European eyes to look on, they decided simply to wipe out that 'accursed race,' as they called them. Careful preparations were made to carry out this plan. First, all leading and prominent Armenians in Constantinople—six hundred of them—were suddenly, in April, 1915, arrested, sent to Asia Minor, and disappeared; only eight of them were heard of again. Then in June, 1915, the horrors began, to which we know no parallel in history. From all the villages of Asia Minor and Mesopotamia the Armenian Christians were driven forth on their death march. The work was done systematically, clearing out one district after another. There was to be a clean sweep of all Armenians. It is estimated that at least one million Armenians were exterminated. According to the statistics before the war, there were 1,845,450 Armenians in Turkey. Of these barely 800,000 saved their lives.

"When the Turks were defeated and an armistice was signed, many Armenians returned to their land in Anatolia and started life again. But then came the last grim act in the somber tragedy of the Armenians. In the autumn of 1922 the Turks, as I mentioned before, under Mustapha Kemal, drove the Greeks out of Asia Minor. Once more thousands and thousands of Armenians were driven out of the country like pariahs, and fresh scenes of cruelty were enacted. Stripped of everything, the fugitives arrived in Greece, Bulgaria, Constantinople, and Syria, while great numbers fled again to Russian Armenia. All the real property and movables that they had to leave behind have been appropriated by the Turks." (Amundsen.)

The Remnant. But though weakened the Armenians were not destroyed; though afflicted they were not cast down. Bearing in their bodies the marks of the Lord Jesus, the remnant of Armenia is settled down in a land that they can call their own to begin the rebuilding of their ancient people. Thousands of orphans, who owe their lives to American generosity expended through the Near East Relief, have been prepared for self-support, educated, and given a new world-vision. Some of them are going out to give their lives to bring the gospel to the murderers of their parents and the destroyers of their homes. A new Armenia will yet arise. The persecutions of the Armenians are only to be interpreted by those who have caught the vision of the Cross. Like their master they must often have called out, "My God, my God, why hast thou forsaken me?" God did not desert them; even in the hour of their crucifixion he was with them, and therein was revealed, as it was on their Master's cross, the hideousness of sin, and the depth of the evil which Jesus came to slay. In our easy and comfortable lives we lose the heroic out of our experience. Such a testimony as the Armenians bore to the priceless value of their faith is one of the crown jewels of humanity. God does not promise us freedom from sorrow or afflictions; he does promise to be with us in our trouble and to bear them with and for us.

Nouni, the Captive. One of the beautiful old stories that comes down to us from these early Armenian days is laid in Georgia, land of beautiful women. A Christian woman, named Nouni, was brought to Georgia as a captive in the fourth century, at about the time that Constantine was making Christianity the religion of the Roman Empire. She was sold as a slave, but the wonderful loveliness of her character could not be hid. Her prayers led to the restoration of the queen to health, and ultimately to the conversion of both king and queen. Nouni was freed and made missionary journeys throughout the country of Armenia.

The Nestorians. The story of the Nestorians is intertwined with that of Edessa and Niblis where the sect had its chief following. The name Nestorian was given it from its founder Nestorius, Archbishop of Constantinople. Nestorius did not believe in the new fashion of calling Mary the Mother of God, but thought that she ought to be called the Mother of Christ. This and other doctrinal heresies which he professed were taken up and condemned and anathematized by the Third Council of Ephesus in A.D. 431. Nestorius was deposed and driven from one place to another. His followers took refuge in Edessa and the neighboring Niblis. From Persia they spread into Mesopotamia and Arabia, and were otherwise known as the Chaldean Christians. The controversy over Nestorianism lasted for two centuries. The Nesto-

rians taught the two sacraments of baptism and the Lord's Supper, but did not teach transubstantiation. They allowed their priests to marry. They regarded the claims of papal supremacy as fallacious. They were the fosterers of learning, of history, of philosophy and of medicine, and were above all a missionary church. From its strong missionary training-school in Niblis the Nestorian Church sent its missionaries southward into Media and eastward into Mongolia and China. There was a time when it was not sure whether the Pope at Rome or the Patriarch at Babylon (Head of the Nestorian Church) had more ecclesiastical power. The vast army of clergy and uncounted multitudes of believers were scattered all the way from Edessa to Peking and from the confines of what is now Russia to the south of India.

Missions in India.

The tradition has it that missionaries took Christianity into India in the first century when the apostle Thomas went as a missionary into India. There is little reason to doubt this tradition; but the first historical certainty we have is in the second century when Pantaenus, the head of a great college in Alexandria, was sent to India, as Jerome says in one of his letters, "that he might preach Christ among the Brahmins." Pantaenus found Christians there who were using an early edition of the gospel of Matthew in Hebrew. This fact would certainly point to the possibility of the work of St. Thomas in India, and the correctness of

the tradition of immigrant Jews on the Malabar Coast that they came to India after the destruction of Jerusalem under Titus in the year 70. Pantaenus brought a copy of the gospel back for the great library in Alexandria. It was undoubtedly lost when the library was burned by the Arabs. Were it extant it would be the most priceless possession of the Christian Church. Of this early planting of Christianity we know scarcely anything; but of the Nestorian missions we have evidence today in a living Church, the Ancient Syrian Church.

The Syrian Church in Malabar.

The Syrian Church of Malabar has an unbroken history of more than fifteen hundred years. According to the traditions of the St. Thomas Christians in Malabar there landed in A.D. 345, a bishop of Edessa under the convoy of a Jerusalem merchant, Thomas, with a very large following. This tradition is probably trustworthy for we know of a violent persecution against the Nestorians that broke out in 343, lasting for nearly forty years. This church is Syrian in doctrine and ritual and there are many monuments in which the Syriac language is used. The most precious relic was unearthed near Madras. It is an altar slab with a dove hovering over the cross, cut in deep relief. On the margin are two inscriptions belonging to the seventh and eighth centuries. One of them in Syriac reads, "Let us not glory except in the cross of our Lord Jesus Christ"; the other in Pahlavi, "Who is the true Messiah and God alone and Holy Ghost."

The Portuguese Arrive in India. When the Portuguese arrived in India they found one hundred villages made up of Nestorian Christians with 200,000 members. These owed allegiance to the Nestorian Patriarch in Persia. They used Syriac in all their church services, permitted their priests to marry, and had no worship of images. But alas! for the Syrians, the Portuguese felt it their duty to bring them into subjection to the Romish Church, and used the persecutions of the inquisition to effect this. A large part of them were killed, and the majority of the survivors accepted the Roman yoke. In the time of Carey there were only 116 churches instead of the 1400 that existed when the Portuguese came. Of these 84 were united to Rome, and 32 were still independent. Since then they have slowly increased until this day when there are about as many members of the Syrian Protestant Church as there were in the fifteenth century.

The Modern Syrian Church. The Protestant section of the Syrian Church now numbers 248,741. That part which the Romish Church compelled by the inquisition to be subject to Rome now numbers 322,586. For a long time this Syrian Church was inert, formal and apparently lifeless. But the last generation has seen new life. They are seeking to have an educated ministry; the gospels have been translated into the language of every day. The people are becoming awake to their obligation to give the gospel to their Hindu neighbors. Stories come to

us of great camp meetings held in the summer season in the dry beds of rivers where thousands come together for prayer and song and testimony.

Nestorian Tablet in China.

The Nestorian Missions to the East led through to China and Mongolia. The greatest period of advance was in the eighth century. Christianity spread with great rapidity and bade fair to pervade the land. A very remarkable monument of this Nestorian advance is the Nestorian Tablet discovered in Si-ngan-fu in Northwestern China in the year 1625. This stone tablet, about seven feet by five, was covered in the center with Chinese characters, bordered by Syriac writing. The tablet was set up in the market place by the governor. A native Christian of that time took a copy of it and sent it to Jesuit missionaries who translated it and sent home an account of the treasure with a very imperfect Latin translation. This Nestorian tablet continued to excite discussion, and some, among them Voltaire, even doubted its authenticity. It was not until 1852 that Dr. Bridgman, an American missionary, home on furlough, induced Professor Salisbury to examine the whole subject anew. Professor Salisbury was convinced of the genuineness of the Nestorian Tablet, wrote a paper about it, and at his request one of the greatest sinologues then living, Mr. A. Wylie who visited Si-ngan-fu, took a rubbing and wrote an article which settled the matter conclusively.

Translation of the Tablet. The translation of the tablet may be found in full in George Smith's *Conversion of India* (Revell), pp. 18-23, and in Barnes' *Two Thousand Years of Missions before Carey*, pp. 109-112. The tablet begins with an account of the creation by the eternal true God; tells the story of the Fall, of the birth of the Saviour, the visit of the Magi, the ascension of Christ. Speaks of the New Testament as consisting of twenty-seven books which "disseminate intelligence by unfolding the original transforming principles." The tablet further rehearses the fact that in the reign of the Emperor Tae-tsang the holy man Alopan arrived from the court of Syria A.D. 635, that the sacred book was translated for the imperial library, that the sovereign carefully examined it, and becoming deeply impressed by its rectitude and truth, gave orders for its dissemination. Then follows the proclamation of Tae-tsang that the Illustrious Religion (Christianity) has taken its rise from the establishment of important truths; that its ritual is free from perplexing questions; that its principles will survive when the framework is forgot; that it is beneficial to all creatures, and is advantageous to mankind.

The inscription continues, "While this doctrine pervaded every channel the state became enriched and tranquility abounded. Every city was full of churches."



Underwood

Loaves and Fishes

The Chinese portion of the Si-ngan-fu Tablet concludes with an ode, translated by Wylie.

"When the pure, bright, illustrious religion
Was introduced to our Tang dynasty,
The Scriptures were translated and churches built,
And the vessel set in motion or the living and the dead;
Every kind of blessing was then obtained
And all the kingdoms enjoyed a state of peace."

The Nestorian Chapter in Chinese Missions.

Nestorian Missions, begun with such zeal and missionary heroism, appear to have flourished for about one hundred and fifty years. Then slowly the taper flickered and died out. The courage was unmistakable; the missionaries making the long journey overland were at least three years away from their base in Persia. Probably what weakened and finally destroyed their testimony were acrimonious and hateful disputations at home about rival views of Christianity, and the always wakeful and relentless persecutions on the part of the Roman Church. The brave attempt was one of the Christian undertakings that failed, swallowed up in the vast sea of Chinese superstition.

Missions among the Tatars.

The second period of Christian Missions in China begins in the far outskirts of her influence in Mongolia. Among Europeans of that day China proper was known as Cathay, and the rest of the empire as Tatary. Here in Tatary the earliest Nestorian Missions began at the opening

of the eleventh century. A thrilling message was sent to the Nestorian Patriarch at Bagdad that the ruler of the Kerait Tatars far, far to the east had asked for missionaries to be sent to him, and had said that he wished to be baptized, and two hundred thousand of his subjects were ready to follow him in baptism. With the utmost joy and enthusiasm the missionaries were sent about A.D. 1010. The Keraits who lived near the great northern bend of the Hoang-Ho became Christians.

The Tatar Christians.

They continued Christian for about four hundred years, during the time when the fierce Tatar Khans arose and swept over the continent westward even to the heart of Europe. Europe was thrown into the greatest terror of these wild barbarians, and all sorts of rumors were afloat about the glories and the terrors of the court of the great Khan. The Pope sent missionary ambassadors to the Tatars, far into the heart of Mongolia, 900 miles northwest of Peking. These ambassadors were the immediate followers of St. Francis of Assisi. They started out in the spring of 1245 and reached the camp of the great Khan the following summer. The fat monk Carpini made the journey to Karokorum and back in two and a half years, a miracle of swiftness and resolution on his part.

Answer of the Great Khan.

The missionary ambassadors were given audience by the great Khan in his barbarous and gorgeous tented capital. The ambassadors asked, "Are the reports true that reach

us in our Western world that the great Khan is a Christian?" He replied "God knows it, and if the Pope wishes to know it too, he has but to come and see."

In reality the Khan seemed to favor all faiths alike and had many Christians in his service. Carpini carried back to the Pope the first modern knowledge concerning China.

King of Armenia sends Ambassadors.

A year later in 1246 the King of Armenia sent his brother Sempad with an embassy. His report confirmed the reports of his predecessors to the vastness and magnificence of the great Khan's realm. He wrote:

"This last is the land from which came the Three Kings to Bethelem to worship the Lord Jesus which was born. And I know that the power of Christ has been, and is, so great, that the people of that land are Christians; and the whole land of Chata believes in those Three Kings. I have myself been in their churches and have seen pictures of Jesus Christ and the Three Kings, one offering gold, the second frankincense, and the third myrrh. And it is through those Three Kings that they believe in Christ, and that the Khan and his people have now become Christians (!). And they have their churches before his gates where they ring their bells and beat upon pieces of timber. . . . And I tell you that we have found many Christians scattered all over the East, and many fine churches, lofty, ancient, and of good architecture, which have been spoiled by the Turks."

King Louis sends Missionaries to the Great Khan.

When Louis IX of France learned about these Tatar invaders of Europe he too sent some Franciscan monks as missionaries to the great Khan. When they appeared before Mangon, seated upon his ivory throne, he appointed a discussion in which

representatives of Mohammedanism, Christianity and Buddhism might argue the claims of their religions before him. He forbade under penalty of death any wrangling. Says Dr. Barnes, "Rubruck (one of the ambassadors) had a preliminary conference with the Nestorians in order that the two sects of Christians might cooperate. How often missions have brought sectarians together!" The account of the disputation continues:

"The Nestorians then entered the lists against the Mussulmans, but the latter declared that there was no ground for dispute; that they regarded the Christian law as a true one, and believed all that the Gospel contained; that they acknowledged one God alone, and prayed to him every day. 'This conference being then ended,' says Rubruck, 'the Nestorians and Saracens chanted together with a loud voice, but the pagans said nothing at all; and after that the whole assembly drank together pretty freely.' The day after the public controversy, Mangon sent for Rubruck, and began to make a kind of confession of faith. 'We Mongols,' he said, 'believe that there is one God, by whom we live and die, and towards whom our hearts are wholly turned.' 'May God give you his grace that it may be so,' said Rubruck, 'for otherwise it is impossible.' The Emperor went on: 'As God has given the hand several fingers, so has he prepared for men various ways, by which they may go to heaven. He has given the Gospel to the Christians, but they do not obey it; he has given soothsayers to the Mongols, and the Mongols do what their soothsayers command, and, therefore, they live in peace.' "

Kublai Khan. From the middle of the thirteenth till the close of the fourteenth century there was freer communication between China and Europe than at any time since, except within the

present century. The Tatars ruled over a larger part of the earth than had ever been included in any empire. Kublai Khan removed his capital to Peking, won the hearts of the conquered Chinese, and extended his empire until it reached from the Strait of Malacca to the Arctic Ocean and from the Yellow to the Black Sea. Kublai Khan was most liberal and enlightened. He allowed Buddhists, Mohammedans, Jews, and Christians full religious liberty. "He himself was something of an eclectic in religion. On Christian festival days he had the gospels brought to him and reverently kissed them. He said that there were four great prophets—Mohammed, Jesus, Buddha and Moses. One of his nephews, Navan, raised a revolt and carried it on under a Christian banner. When the insurrection had been overcome Kublai forbade any railing at the religion of the defeated, saying that the reason that the God of the Christians refused to hear their prayers and prosper their course was because he was too just and good to favor their rebellion against rightful authority."

Kublai Requests Missionaries. The account of Kublai Khan's request for missionaries is so well told in *Two Thousand Years before Carey* (Barnes) that I cannot forbear to quote.

"Kublai commissioned Nicolo and Maffeo Polo, Marco's father and uncle, to go as envoys to the Pope, asking for one hundred learned men to come to China to instruct the people in Western knowledge and in the Christian religion. They reached Venice

in 1270, but the Papal Chair was vacant until 1271, because the French and Italian cardinals could not unite in electing a candidate for the office. Finally Gregory X sent two Dominicans in answer to this appeal, which ought to have stirred every heart in Christendom to strenuous effort. It was a clear call for the conversion of the largest empire on which the sun ever shone. The two sent turned back before they had gone far on the long journey. If only the hundred missionaries asked for in Kublai's noble Macedonian appeal had been sent, to say nothing of thousands whose lives were withering in monasteries for want of philanthropic activity, who can tell what the effect might have been at that favorable moment on the destiny of China? The question is made more insistent by the effective work which we find a handful of missionaries doing in China, almost a generation later. But, alas! the poor Pope was kept too busy with factions of cardinals and with European politics, connected with the hope of another crusade in behalf of the sepulcher in Palestine to guide much of the Church's energy toward the redemption of the millions of living souls in China and on the whole continent of Asia. There are thousands of parish popes in every sect of Christendom still, who see the relative importance of things much as Gregory saw them."

Over and over in the long story of Christianity the same story meets us, of churches and generations that are too busy over petty squabbles, too absorbed to hear their Lord's last commands. Meanwhile he waits, waits for his Kingdom of love and justice that could come so soon did men yield themselves in glad obedience to him.

Later Missionaries.

Later Popes sent later missionaries, one of them, John of Arvino, a true missionary. His letters might have been written yesterday.

"After some twelve years' absence, he writes: 'I am surprised that until this year I never received a letter from any friend or any brother of the order, nor even so much as a message of remembrance, so that it seemed as if I were utterly forgotten by everybody.' In his first letter he asks for books and for helpers. How much it sounds like the appeals of modern missionaries for more workers! In a later letter he says; 'But none should be sent except men of the most solid character.'

"I have built a church in the city of Cambaliech (Peking), in which the king has his chief residence. This I completed six years ago; and I have built a bell tower to it, and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6,000 persons; and if those charges against me of which I have spoken had not been made I should have baptized more than 30,000. And I am often still engaged in baptizing.

"Indeed, if I had had but two or three comrades to aid me, 'tis possible that the Emperor Khan would have been baptized by this time. I ask then for such brethren to come, if any are willing to come, such I mean as will make it their great business to lead exemplary lives, and not to make broad their own phylacteries.

"I beg the Minister General of our Order to supply me with an Antiphonarium, with the Legends of the Saints, a Gradual, and a Psalter with the musical notes, as a copy; for I have nothing but a pocket Breviary with the short lessons, and a little missal; if I had one for a copy, the boys of whom I have spoken could transcribe others from it. Just now I am engaged in building a second church, with the view of distributing the boys in more places than one.

"I have myself grown old and gray, more with toil and trouble than with years; for I am not more than fifty-eight. I have got a competent knowledge of the language and character which is most generally used by the Tatars. And I have already translated into that language and character the New Testament and the Psalter, and have caused them to be written out in the fairest

penmanship they have; and so by writing, reading and preaching I bear open and public testimony to the Law of Christ."

The Franciscan Missionaries. Wave after wave of these Franciscan missionaries continued to pour out from Rome. Some whole parties were lost, probably murdered in the lawless outskirts of the great Khan's dominions. They went out for life. Many of their letters to the head of their order survive, and make a thrilling picture of missionary life. In a letter of Andrew of Perugia is contained an account of an Armenian lady who built and endowed a large church in Tsinan-chan which the Archbishop erected into a cathedral. The lady not only built but endowed the cathedral. One of these Franciscan monks, Odoric of Pordenone, had a roving commission that carried him all over China and to the very borders of Tibet where he met Christian missionaries at the capital. He is said to have baptized 20,000 converts. The great Khan in 1342 sent an embassy to the Pope requesting that a cardinal be appointed for China, but none could be sent. It was only a few years later when the Tatar dynasty was overthrown, all foreigners were driven from the country, Christianity was opposed and persecuted, and in the era of strife and bloodshed that followed was apparently utterly destroyed. China was closed to the outer world. Two hundred years were to elapse before Francis Xavier in 1552 died on an island near Canton as he was seek-



Keystone

Women of Bethlehem

ing to enter this closed land for Christ. His dying words ring in the heart of Christendom: "O Rock, Rock, Rock, when wilt thou open to my Saviour?"

Reasons for Failure.

The reasons for failure of both the Nestorian and the early Roman Missions to plant an indigenous, self-perpetuating Church were similar. They thought chiefly of Christianity as a form, a system of doctrine. They were more anxious to get people baptized than to get them converted. They relied too largely upon court patronage and support; they failed to raise up and to train a native leadership; and they neglected making the Bible an open book to the common people. Some translations were made, to be sure, but the mass of the people were illiterate and little or no attempt was made to insure that all Christians could and did know their Bibles. So the rains descended and the floods came and beat upon that house, and it fell, for it was built upon the sand.

"The spirit of the founders of monasticism is well manifested in the famous utterance of Basil of Cesarea, to his followers:

" 'Athletes of Jesus Christ, you have engaged yourselves to fight for Him all the day, to bear all its heat. Seek not repose before its end; wait for the evening, the end of life, the hour at which the Householder shall come to reckon with you and pay you your wages.' Livingstone said: 'The monks did not disdain to hold the plough. They introduced fruit trees, flowers, vegetables, in addition to teaching and emancipating the serfs. Their monasteries were mission stations which resembled ours in being dispensaries for the sick, almshouses for the poor, and nurseries of learning.' In fine, they were the priests, the chroniclers, the gardeners, the doctors, the schoolmasters, and, above all, the missionaries of Europe through the Dark Ages.

"Up to the eleventh century the missionary methods of the monks were purely those of benevolence, persuasion, and peace. But contact with Islam stained the monastic orders as it did all branches of the Church."—*World Missions and World Peace.*

PRAYER

"O thou Good Omnipotent, who so carest for every one of us, as if thou caredst for him alone, and so for all, as if all were but one! Blessed is the man who loveth thee, and his friend in thee, and his enemy for thee. For he only loses none dear to him, to whom all are dear in him who cannot be lost. And who is that but our God, the God that made heaven and earth, and filleth them, even by filling them creating them. And thy law is truth, and truth is thyself. I behold how some things pass away that others may replace them, but thou dost never depart, O God, my Father supremely good, Beauty of all things beautiful. To thee will I intrust whatsoever I have received from thee, so shall I lose nothing. Thou madest me for thyself, and my heart is restless until it repose in thee. Amen."

—*St. Augustine* (354-430).

Chapter II

INTELLIGENCE TESTS

Mark with a "T" or an "F" the following statements:

1. Christianity was cradled in America.

2. When we take Christianity to Asia we are imposing a foreign religion.

3. In the first Christian century the culture and wealth of the world were found in Europe.

4. The first field for the expansion of Christianity was Asia Minor.

5. Paul's letters, and the letters of Jesus, found in the Apocalypse were written to churches in Palestine.

6. Justin Martyr was one of the early victims of Roman persecutions.

7. Celsus was a notable convert to Christianity.

8. Abgarus was a king who wrote a letter to Jesus beseeching his help.

9. Edessa was a great center for the faith.

10. The Armenian Church is one of the modern Asiatic Christian churches.

11. The Nestorian Church is named after its founder.

12. Missions were founded in India by the Nestorian Church.

13. The Nestorian Tablet was found in India.

14. The great Khan of Tatary sent to the Pope for missionaries.

II

In the following sentences fill in the missing words in the spaces indicated:

_____is said to be a living commentary on the Bible. Palestine is the strategic_____ _____uniting_____and_____.

What the_____is bringing to light confirms the_____at every point.

Celsus was amazed that Christianity chose_____and the_____ while other religions paid attention to the_____and the_____.

A great center of the faith in the third century was_____. Here the Bible was translated into Syriac.

The oldest national Church is the_____.

The national missionary hero of Armenia is_____ _____.

The Turks feared the_____because they were a_____and more_____race.

_____ _____were entirely wiped out during the great war. _____was a beautiful slave woman from_____.

The apostle_____is said to have been the first missionary to India. But the first that we know historically are the_____.

The first missions to China were those of the_____who reached even to_____.

King Louis IX sent missionary ambassadors to the_____ in Tatary.

OUTLINE OF CHAPTER III

AIM: To show that the missionary motive was behind the whole enterprise of civilizing and organizing the barbarian tribes into Christian nations. To study the lives of individual missionaries with a view to encouraging the modern missionary enterprise.

I. PAUL IN THE ROMAN EMPIRE
 Paul's Macedonian vision opens a new era.
 Place of women in new faith.
 Christian enterprise against background of Roman corruption.

II. MISSIONARY TASK OF EASTERN ROMAN EMPIRE
 Schism between Rome and the East.
 Missionary task of Constantinople.
 Ulfilas and his Gothic Bible.
 Severinus.

III. CYRIL AND METHODIUS AND THE SLAVS
 Winning of Bulgarians.
 The Slavic Bible.
 Winning of Russia.
 Queen Olga.
 Vladimir.

IV. ROMAN MISSIONARIES IN WEST EUROPE
 Martin of Tours, apostle to France.
 Clovis and Clotilda.

V. CONVERSION OF ENGLAND
 Mission of Augustine, Queen Bertha.
 Winning of Kent, of Northumbria, Edwin's Witenagemot.
 Winning of England.

VI. PATRICK, APOSTLE TO IRELAND
 His life, his teaching, his work.

VII. MISSION OF COLUMBA TO SCOTLAND
 Work of the Irish missionaries.

VIII. CONVERSION OF HOLLAND
 Willibrod, missionary from England.

IX. WINNING OF GERMANY
 Work of Boniface.
 Influence of Papacy upon Boniface.
 The work of women.

X. WINNING OF SCANDINAVIANS
 Denmark, Sweden and Norway, the time element, debt to the missionaries.

CHAPTER III

The Winning of Europe

An Epoch-Making Vision.

When Paul saw his vision of a man of Macedonia beckoning to him and saying, "Come over into Macedonia and help us" (Acts 16: 9), one of the turning points in history was reached. By his response to the vision Paul ushered in a new era. The old days in Asia belonged to the past; the new day of Europe had dawned. And yet how silently on their hidden hinges swung open the doors of the future. No one knew that there was anything portentous when Paul turned his face toward Philippi; no one realized that one era was closing and another opening. Is it not always so that the actors in epochal events are unconscious of the part that they are playing in the work of the great Dramatist?

Lydia, a Seller of Purple.

When Paul reached Philippi it was not the man of Macedonia whom he had seen in his vision, but a woman of Macedonia, a business woman, who met him. Paul's first convert in Europe was this same Lydia, a seller of the wonderful Tyrian dye. Is there not something deeply symbolic in this? One of the major lines of cleavage between the Orient and the Occident, between Europe and Asia, lies in the differing status of woman. Here in one moving incident, Christ, the great emancipator

of woman, meets Lydia and frees her, and so releases stores of mental and spiritual energy for the upbuilding of the new continent, Europe. Here was to be humanity's second chance; here, the theatre of Christianity's second great triumph.

God's Choice of a Tool. In the story of the conversion of Europe one may discern the working out of God's divine purpose for the world. He had chosen the Jewish nation as one supremely gifted for the implanting of spiritual truth; the Jew had failed him. The truth for which the Jew was trustee for humanity he had selfishly hoarded for himself and had claimed for himself rights as the chosen people which he held back from and denied to other races. It was necessary to bring in new recruits to carry forward God's purpose of grace for all mankind. So the gospel, rejected by the Jew, was implanted in the dying Roman Empire that it might spread among the new, barbarian races already pouring over Rome's undefended outposts. Here was raw material of the finest; tribes courageous, bold, daring, strong, virile, and free from the worst vices of the decaying empire. The stories of a thousand years are the record of how Christianity pushed its way among Goth and Visigoth, Vandal, Saxon, Dane and Slav.

Corruption of the Empire. The story of the progress of Christianity during the early centuries fails of its full force because so many have no adequate idea of the moral bankruptcy of the world into

which Jesus came. The people who sat in darkness truly saw a great light, and turned in millions toward that light. Not even the growing power and luxury of the Church and the subtle poisoning of Christianity itself could prevent the essential truth at the heart of it from making a tremendous contribution to human welfare.

Contemporary Revelations. Contemporary accounts by historians, moralists, satirists and poets make clear to us the picture during the black four hundred years during which Rome was stumbling to her doom. "The world itself is being shaken to pieces," says Seneca, "and there is universal consternation." Josephus says that his own generation in Judea was the wickedest the world had ever seen. Paul bears his great testimony to the social wickedness of Roman society in the first chapter of his letter to the Romans. Emperor after emperor died by assassination or by suicide. The blood-stained orgies of heathenism, the violence and hopelessness of human life, the unchecked and widespread existence of slavery, the foul immorality and drunkenness added their elements of horror to the picture. Into this pagan world Christianity stole silently, and began to rebuild unobserved, from the bottom. Roman society lived in constant terror of the incursions of the barbarians who for centuries continued to break over the confines of the empire in savage forays. During this troubled and terrible period penetration of the barbarian

tribes by the gospel of Jesus went on at the quiet hands of unknown missionaries; so that when the final catastrophe came, and Rome fell, the violence of the fall was broken by innumerable contacts between the conquerors and the empire through the religion that was to become their religion.

The Gospel in Eastern Europe. From Constantinople, capital of the eastern fragment of the Roman Empire, came the gospel first among the barbarian tribes of Eastern Europe. The great schism that was to divide the two branches of the primitive church for all the centuries had been slowly growing up between the Greek and the Roman sections of the empire. The dispute had to do with the worship of images which the Greek condemned and the Roman allowed, and with metaphysical speculations in regard to the precise nature of the Holy Spirit. The Eastern or Orthodox Church centered in Constantinople, the Catholic in Rome. The language of the Orthodox was Greek, hence it is sometimes called the Greek Church; the language of the Roman Church became more and more exclusively Latin. The Orthodox or Greek Church included Russia and most of the nations of Eastern Europe. The Greek Church has no Pope, but four patriarchs of equal dignity living in four centers of population. Patriarchs and bishops must be celibate, but the parish priests are married. The liturgy is either in Greek or in old Slavonic. The Greek Church has never persecuted, it has never had an inquisition.

Mrs. Mason in *World Missions and World Peace* concludes her study of the Greek Church as follows:

"There is no infallible pontiff at Constantinople, no hierarchy separated from the domestic charities of life to prevent the religious and social elements from amalgamating into one harmonious whole; there is an ancient orthodox belief without intolerance and without proselytism. . . . The Greek race may yet hand back from Europe to Asia the light which in former days it handed on from Asia to Europe. Nevertheless that light which shone out from Syria nineteen hundred years ago now shines in the lamp of the Eastern church through a thick cloud of superstition, formalism, and error."

Missionary Task of Constantinople.

Upon the Eastern Church, radiating out from Constantinople, devolved the task of Christianizing the Slavonic tribes: the Serbs, Bulgarians, Roumanians and Russians. This task it accomplished, so far at least as evangelizing was concerned, in about one thousand years.

Ulfilas, the Apostle to the Goths.

One of the earliest and greatest missionaries of all times, Ulfilas, was born about the year 311. He belonged to a Cappadocian family who had been made captives by the Goths while he was yet a child. While still a mere youth he was sent on a Mission to Constantinople, where he remained for some years as a hostage. Here his conversion and education took place. When he was thirty years old he was consecrated as a missionary bishop to the Goths. Beyond the confines

of the empire he went among the wild Ostrogoths or East Goths, and there while he was building up a Christian community he was subjected to fierce persecution by the King of the Visigoths—the West Goths. On account of this persecution he sought permission of the emperor to bring his converts across the Danube, and to settle within the empire. Still preaching and instructing he had the joy of seeing practically the whole Gothic nation converted. He had used no force, nothing but the plain preaching and teaching of the Gospel. The secret of his marvelous success seemed to lie in his translation and circulation of the Bible.

Gothic Bible. Before the coming of Ulfilas the Goths had had no written language. He reduced the language to writing, invented for them an alphabet, and translated the whole Bible. It is said that he omitted the translation of First and Second Kings which he feared might further strengthen the fighting spirit of the Goths! This precious volume had the greatest effect; it was circulated in manuscript among the various tribes. "Goths and Vandals alike carried it with them in their wanderings over Europe. The Vandals took it into Spain and Africa, and with their leader Genseric it came around to Rome."

Fortunes of the Bible of Ulfilas. For almost a thousand years the monumental work of Ulfilas was lost sight of, until the memory of it became almost a myth. But about the year 1500 portions of the four

Gospels were found in a monastery near Dusseldorf. This precious manuscript, written in letters of silver upon purple vellum, is now preserved in the library of the University of Upsala, Sweden.

This Bible is the oldest fragment of Teutonic literature, the earliest bit of writing preserved to us from the days when the Goths and Vandals and other Germanic tribes lived a wandering life in the forests of Europe.

Close of the Fifth Century. By the end of the fifth century the process begun by Ulfilas and continued by bands of unknown monks and preachers was about completed. The knowledge of Christianity had spread from tribe to tribe. The Suevi in Spain, the Burgundians in Southeastern Gaul, the Franks and other Teutons had all become Christian. The only part of continental Europe that remained was the Scandinavian countries to the north, the greater part of Germany, and Russia. It is no wonder that Ulfilas is called the apostle to the Goths. Ulfilas died A.D. 381. The division of the church into Greek Orthodox and Roman Catholic had not yet become clearly defined, and Ulfilas may be said to be truly apostolic, to belong to the undivided church of the apostles and martyrs of which Paul is the most notable example.

Severinus. One of the mysterious figures of the closing days of the fifth century that saw the crash of the Roman Empire in 476, is Severinus. No one knew of the place of his birth nor his

origin. He was clothed in the skins of wild beasts and barefooted. Like John the Baptist he wandered preaching the gospel of righteousness in an age of tumult and bloodshed. By the firm magic of his personality and the authority of his character he stood before the gates of Vienna and restrained the wild rage of Gothic invaders. He held the Christians firm, brought the wild Goth to obedience, and held the region of Austria-Hungary for civilization and Christianity.

Cyril and Methodius. Out of the bosom of the same Greek Church came two other missionaries, the apostles of the Slavs. Far, far to the northward from Constantinople stretched the Slavs, the latest of the barabrian tribes to enter Europe from the East. Out of these virile and gifted tribes have been carved the modern nationalities of Bulgaria, Macedonia, Moravia, Russia, Poland, Wallachia, Moldavia, Slovenia, Czecho-Slovakia, all Slavonic by origin or admixture.

Cyril and Methodius were two gifted and brilliant youths of Constantinople, brothers, with every prospect of preferment. Cyril was deeply interested in philosophy; Methodius was a painter. Resisting every temptation for worldly preferment the two brothers gave themselves to a missionary life. Leaving behind them the magnificence of Constantinople, they pushed out into wild and primitive Bulgaria, among the heathen tribes living in the Crimea.

Bogoris of Bulgaria.

Here they came into contact with the King of the country, Bogoris, who had little use for their story of the cross. And then, as is so often true in the story of Christianity, a woman entered in. The King's sister had been taken captive and carried to Constantinople as a slave. While held for a ransom, she had heard the story of Jesus and had yielded her heart to him. Upon her return to her own land, she welcomed Cyril and Methodius, and sought to win over her brother. Methodius obtained a commission to paint the Scene of the Last Judgment in a hall of the palace. When the King saw this he broke down and was converted. His baptism and that of great numbers of his subjects followed in 861. The Bulgarian Church thus founded received an archbishop from Constantinople.

From Bulgaria the faith, as embodied in these two faithful missionaries, spread to the north and included Roumania, Montenegro, Hertzegovina, Bosnia and Dalmatia. Thence the two brothers pushed on into Moravia in the year 868 and thence into Bohemia.

The Slavic Bible.

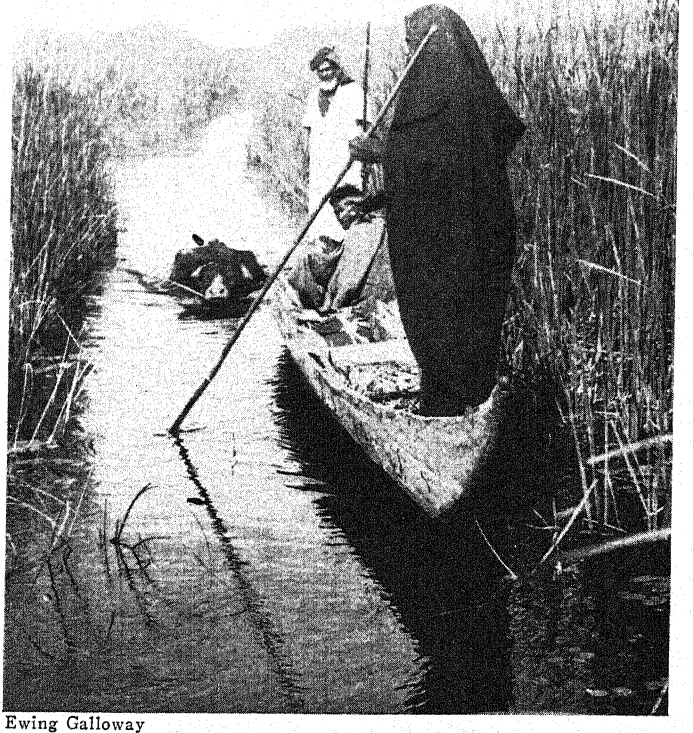
The inestimable service of the missionaries in all countries in the translation of the Bible is well known; but it is to be doubted whether any translation, with exception of the English, ever had greater influence over a people than had the Slavic Bible, the work of Cyril and Methodius.

The Slavs like the Goths had no written language,

so the first thing after learning to speak Slavonic was to reduce the language to writing. The weird letters of the Russian language are the results of the labors of Cyril and Methodius in trying to indicate certain sounds that were not found in the Greek alphabet by new forms. In due time the stupendous task was done, the whole Bible was reproduced in a Slavonic tongue. That Bible is still the authorized scripture of the Russian Church; though the language in which it is written is quaint and almost foreign to the modern Russian. In the end of the ninth century the two great missionaries died after giving to the Slavic peoples a language, a Bible, and a religion. A century later this Slavonic Bible was to be the redemption of the Russian Slavs.

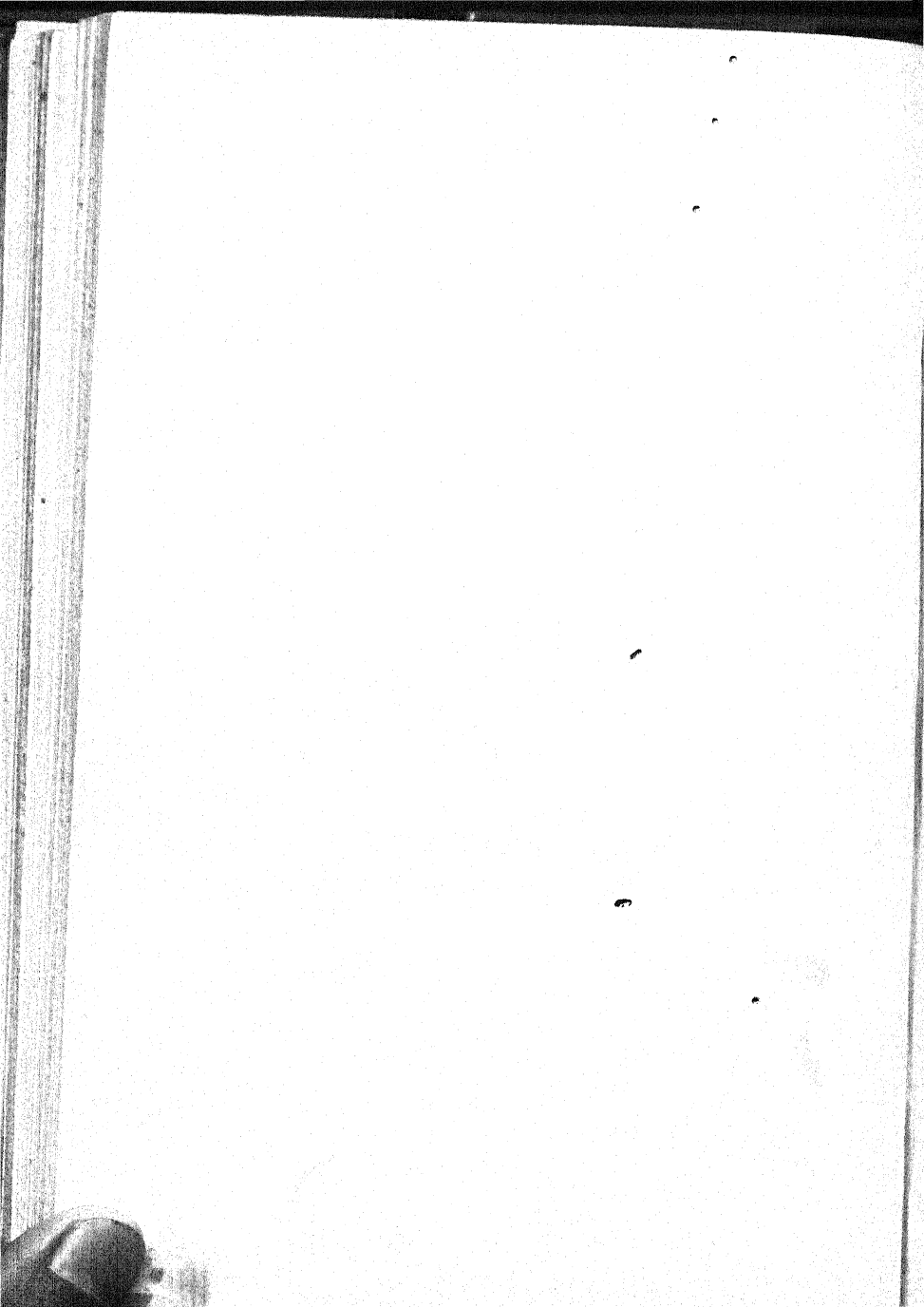
A Christian Queen.

As in so many cases the religion of a ruling queen became the religion of her people. The Russian state was founded at about the time of the death of the two missionaries by Rurik, with Kieff as the capitol. Olga, the young wife of the crown prince, heard something of the new religion and traveled to Constantinople that she might learn more. Here she was instructed in the faith and here she was baptized. She returned to Kieff, eager to win her family to Christ, without however being immediately successful. It was Queen Olga's grandson, Vladimir, who became the great first Christian king of Russia. He was baptized in 988 and ordered all his people to be baptized. Dean



Ewing Galloway

On the Euphrates



Stanley, quoting from an ancient chronicler, thus describes the scene:

"The huge wooden idol Peroun was dragged over the hills at a horse's tail, mercilessly scourged by twelve mounted pursuers, and thrown into the Dnieper, where it was guided and pushed along the stream till it finally disappeared down the rapids in a spot long afterwards known as the Bay of Peroun. The whole people of Kieff were immersed in the same river, some sitting on the banks, some plunged in, others swimming, while the priests read the prayers. 'It was a sight,' says Nestor, 'wonderfully curious and beautiful to see; and when the whole people were baptized, each one returned to his own house.' The spot was consecrated by the first Christian Church and Kieff became henceforward the Canterbury of the Russian Empire." (*World Mission and World Peace.*)

Vladimir is one of the national heroes of Russia, missionary as well as king. Deep in the heart of his people he planted the gospels translated by Cyril and Methodius. He imparted in his people a sincerity and true love of Christ that has never been eradicated. In fact it is notable that the Russian Church, in spite of all its superstition and formalism, has never forbidden, but rather has encouraged the wide circulation of the Bible in their own tongue among the people.

Christian Missions in West Europe.

The glory of evangelizing Eastern Europe belongs to the Orthodox Church of the East; the glory of evangelizing the nations of Western Europe, to the Church of Rome. It was the hands of monks that

laid the foundation of the gospel with great courage and fidelity in France and Germany, in England and Ireland and Scandanavia.

France the Eldest Daughter of the Church. Two centuries, the fourth to the sixth, saw Christianity firmly established among the Franks, a branch of the Teutonic tribes that had swept in the vanguard of the barbarian hordes that overran Gaul. Of all the missionary names that shine in the story, Martin of Tours shines brightest.

Martin of Tours. Martin had been a soldier of the empire. When at the age of fifteen he was converted, he asked to be released from military service. The Emperor Julian refused his request and called him coward. "I will not draw sword again; I am become the soldier of Jesus Christ," answered Martin.

He was thrown into prison, and on his release joined a monastic order. He founded a monastery near Poictiers, and became a missionary bishop whose see was in Northern France. Here the old bishop cast down idols, destroyed the statues of the Roman gods and, best of all, won the people. He sounds very modern as the old soldier-missionary sets his face against all appeals to force in matters of faith. He said, when asked to persecute heretics:

"God will not have a forced homage! What need has He of a profession of faith produced by violence? He must be sought with simplicity, served by charity, honored by the honest exercise of

our free will. Woe to the times when the divine faith stands in need of earthly power; when the name of Christ, despoiled of its virtue, is reduced to serve as a pretext to ambition; when the Church threatens her adversaries with exile and prison, by means of which she would force them to believe, she who had been upheld by exiles and prisoners; when she leans upon the greatness of her protectors, she who has been consecrated by the cruelty of her persecutors!"

Clovis and Clotilda.

Another of the precious old tales that comes to us through the ages relates to the work of a Christian princess, Clotilda, who was married to a Frankish prince, Clovis of Belgium. Clovis was bold and brave and cruel. He meant to make himself master of all the Franks, North and South. He had no mind toward Christianity, but he promised his very earnest Christian wife that their first-born son should be baptized a Christian. One day in a bloody battle A.D. 496, he called upon Clotilda's God for aid, and promised that if his prayer was heard he would himself receive baptism. When he became victor Clovis submitted to baptism and compelled three thousand of his wild warriors to follow him into the river Dneiper. Probably Clovis could not be admitted into good and regular standing by any church today, but his conversion does mark a turning point. As he continued to lead his troops to conquest after conquest over the various German tribes, he extended his boundaries and consolidated his empire. Monks and nuns followed his conquests with their teaching of the arts of peace, and, little by

little, some sort of Christian order arose out of the chaos.

Conversion of England. At about the time that Clovis was bringing France and the Low Countries into one united kingdom, missionaries were setting out from Rome to one of the putposts of the world. After the downfall of Rome and the removal of the Roman legions from Britain, the barbarians had swept over Britain, which rapidly reverted to primitive conditions and pagan superstitions. It was at this time that the missionary enthusiasm in the breast of a monk who was later to become the great Pope Gregory, was aroused by the sight of some captives from Britain being sold in the market place of Rome. When he learned that these fair-haired, fair-faced captives were from the distant land of Britain and that it was a heathen land, a deep purpose was born in his heart to take the gospel to them. When he became Pope he was able to carry out his purpose and sent the monk Augustine with a band of forty monks to effect the conversion of the land of England.

Ethelbert and Bertha. When the monks landed on the coast of Kent in the year 597, they were favorably received by Ethelbert, the king of that country. Behind this favorable reception lies a story of a good and Christian queen, Bertha. She was a French princess, a descendant of the great Clovis, and was given by her father and mother to

Ethelbert on condition that her faith should be unhindered and that she should take with her to far away England—it was far away in those days—a spiritual advisor, Bishop Liudhard, her father confessor. Bertha was a woman of wonderful charm and character, and a most earnest Christian. Her blameless life and earnest words had prepared the King for the coming of the missionaries. At any rate he received them kindly and appointed a meeting with them at Canterbury. The forty monks marched slowly toward Canterbury; at the head of their procession went a monk carrying a silver crucifix, and as they marched they sang.

Meeting with the Missionaries.

The King came to meet the missionaries in the open air. Augustine explained to him the purpose of their coming and preached the good news to him and to his courtiers. The King answered:

"Your words and promises sound very good to me; but they are new and strange, and I cannot believe them all at once, nor can I leave all that I and my fathers and the whole English folk have believed so long. But I see that ye have come from a far country to tell us what ye yourselves hold for truth; so ye may stay in the land, and I will give you a house to dwell in and food to eat; and ye may preach to my folk, and if any man of them will believe as ye believe, I hinder him not."

The missionaries settled down in the lodgings assigned them, and there, in the language of the Venerable Bede,

"they began to imitate the apostolic life of the early church; serving God with continual prayers, watchings and fastings, preaching the word of life to these whom they could reach; putting away all things of this world as no concern of theirs; themselves in all points living in accordance with what they taught, and having a mind ready to suffer any adversities and even to die for the truth they preached."

Baptism of the King. On Whitsunday of the year 598 the King was baptized in the small Church of St. Martin, which had been built long before in the Roman period, during the first sowing of the seed among the Britains. It was in this little church that Queen Bertha had been used to pray. Ethelbert was a true Christian; he forced none of his subjects to follow his example, but urged them to come of their own accord with the result that thousands were baptized. The Kingdom of Kent was now practically Christian; some progress had been made in Essex, Sussex, and Wessex. There were ups and downs. The successor of Ethelbert was heathen and set up the old faith again as the state religion; but little by little, the new faith won, and in one generation all the south of England was Christian.

The Winning of Northumbria. In the north of England the Angles held sway. Their King Edwin married the daughter of Ethelbert and Bertha under the promise that she, too, like her mother Bertha, might be permitted to keep her religion. Ethelberga was accompanied to her new home in Northumbria by

Paulinus, one of the second missionary band sent out by Pope Gregory. When Ethelberga's first baby was born, Paulinus secured from King Edwin a promise that he would carefully consider the claims of the new religion. Edwin summoned a Witenagemot (council) of all his chieftains, and there laid the matter before them. That meeting of the wise men has become historic, one of the most dramatic incidents in all the long roll of missionary history.

Edwin's Witenagemot. Again we quote from Bede:

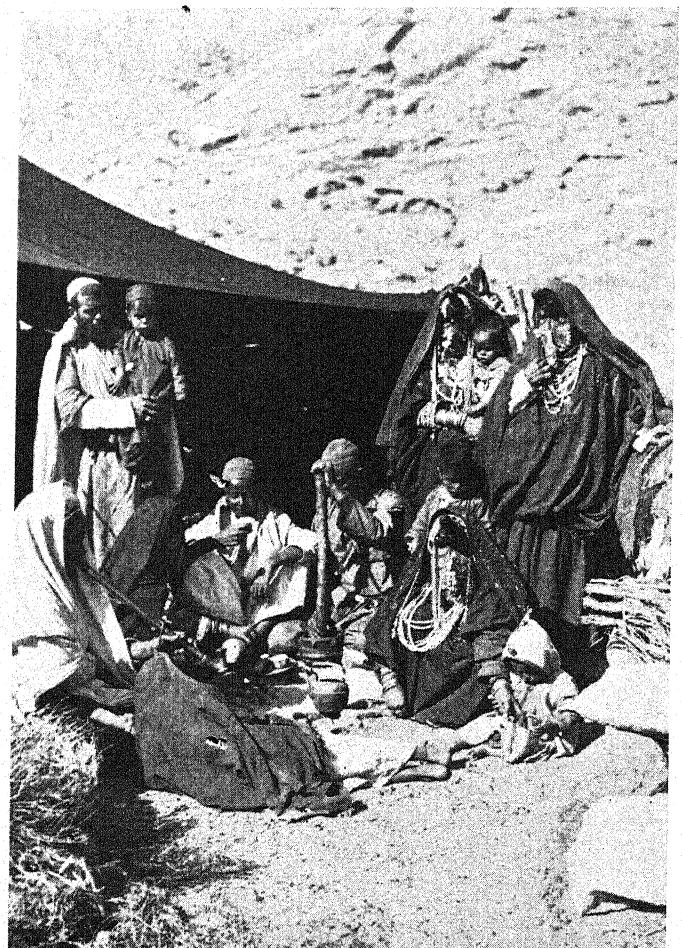
"Then King Edwin sent forth and gathered together his aldermen and his thanes and all his wise men, and they took counsel together. And men said to one another, 'What is this new law whereof men speak? Shall we leave the gods of our fathers and serve the God of Paulinus, or shall we forbear?' And one spake on this manner and another spake on that manner. Then arose Coifi, the high priest of Woden, and said: 'Tell us, O King, what this new law is; for this one thing I know, that these gods whom we have so long worshipped profit a man not at all. For a truth, there is no man in thy land who hath served all our gods more truly than I have, yet there be many men who are richer and greater than I, and to whom thou, O King, showest more favor. Wherefore I trow that our gods have no might nor power, for if they had they would have made me greater and richer than all other men. Therefore let us hearken to what these men say and learn what their law is; and if we find it to be better than our own, let us serve their God and worship him.'

"Then another of the king's thanes arose and said, 'Truly the life of man in this world, compared with that life whereof we wot not, is on this wise. It is as when thou, O King, art sitting at supper with thine aldermen and thy thanes in the time of winter,

when the hearth is lighted in the midst and the hall is warm, but without the rains and the snow are falling and the winds are howling. Then cometh a sparrow and flieth through the house; she cometh in by one door and goeth out by another. Whiles she is in the house she feeleth not the storm of winter, but yet when a little moment of rest is passed, she flieth again into the storm and passeth away from our eyes. So it is with the life of man; it is but for a moment; what goeth afore it and what cometh after it, wot we not at all. Wherefore, if these strangers can tell us aught, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law.'

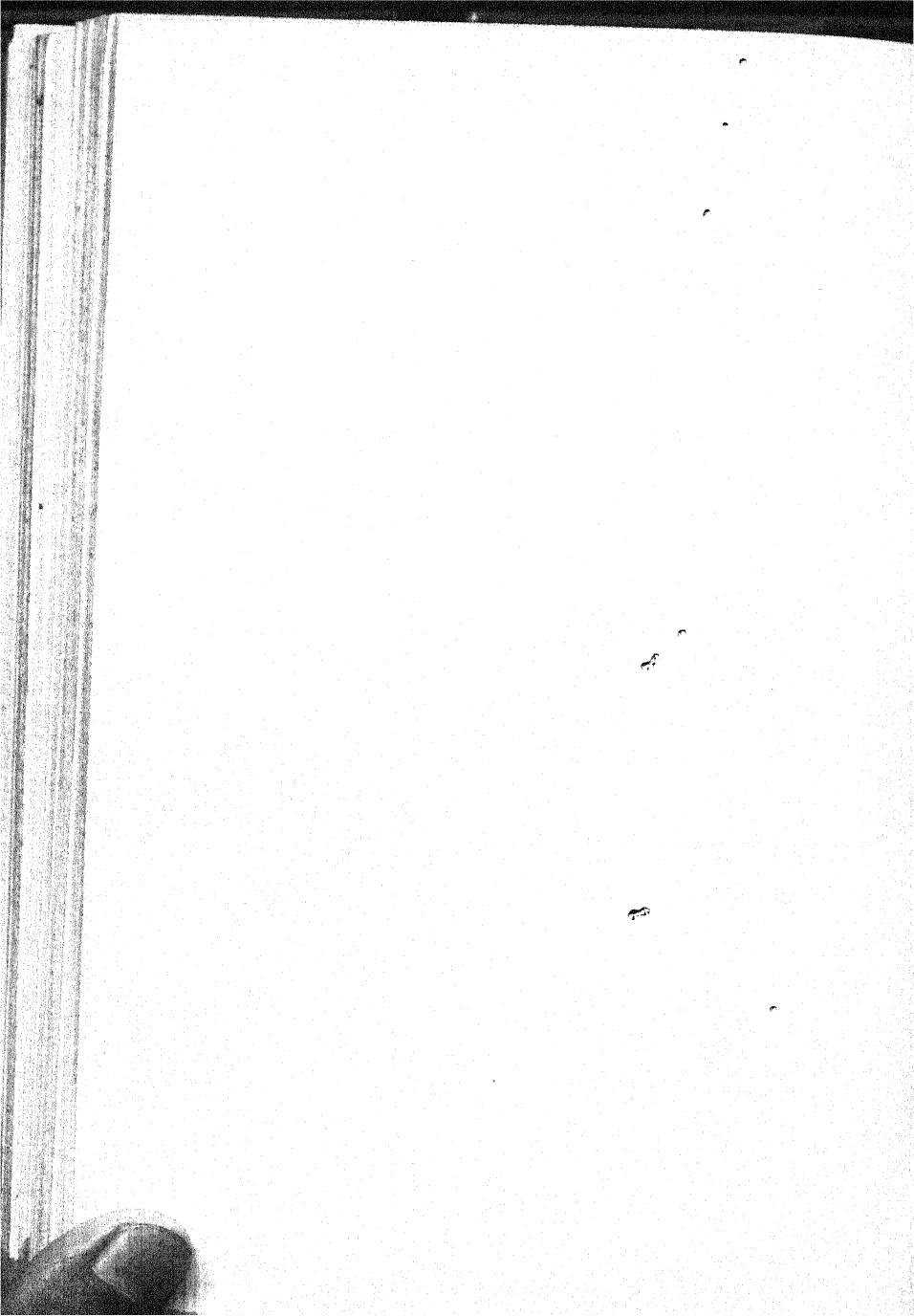
"So he spake, and the more part of the king's thanes and wise men said that he had well spoken. Then arose Coifi, the priest, the second time and spake, saying: 'Let us even now hear Paulinus, and let him tell us what his new doctrine is.' Then King Edwin commanded that so it should be; and Paulinus preached the gospel unto them. Then spake Coifi again: 'Truly, I have long known that those things which we were wont to worship were naught; for the more I sought for truth in worshiping them, the less I found it. But now say I openly that in that which this man preacheth I see plainly the truth which can give us the gift of health and happiness everlasting. Therefore, O King, my counsel is that we do at once root up and burn down these temples and altars that we have hallowed, and yet have got no good thereby.'

"Then King Edwin spake and said that he would henceforth worship the God of Paulinus, and none other. And he said: 'Who will be the first to throw down the altar and the temple of our false gods, and the hedge that is round about them?' Then said Coifi: 'I will. For who rather than I shall throw down that before which I have worshiped in my folly, now that God hath given me wisdom thereunto? Wherefore, O King, give me a horse and weapons withal, that I may ride to the temple of the false gods and throw down the same.' Now it was the law of the Angles that a priest might not wear weapons, nor might he ride except on a



Underwood

Bedouins Camp at Base of Sinai



mare. So Coifi girded him with a sword, and took a spear in his hand; and he rode on the king's own horse to the place where was the temple of idols. Now it was at a place that is called Godmundingham, which lieth to the east of the royal city of Eoforwic (which men for shortness call York), beyond the river of Derwent. And when men saw Coifi, the priest, wearing weapons and riding on the king's horse, they said, 'Of a truth, Coifi, the priest, is mad.' But when he drew near to the temple he hurled his spear at it, and bade his fellows break down the temple and burn it with the hedge that was round about it. Thus King Edwin believed, with all his thanes and wise men and the more part of all the folk of Northumberland."

England Won. Thus in fifty years all the seven kingdoms of England were won for Christ, idol worship was abandoned; but Christianity did not really complete its conquest of the island until the year 1030, during the reign of King Canute. No greater missionary enterprise was ever undertaken than that of Augustine. For the England that he and his followers won was to become the bulwark of Christianity, the most influential factor in the winning of the rest of Europe. "During the seventh and eighth centuries more missionaries were sent out from England to labor on the continent than go today from England to foreign fields." So with the close of the eleventh century Great Britain was Christianized, the second daughter of the Church.

Contemporary Viewpoint. One can imagine one of the intelligenzia of the time of Augustine expressing his opinion of the folly of the missionaries about as follows:

"What does that fool Augustine hope to accomplish? He is going off to bury himself among the lowest tribes of barbarians. What does he expect? To convert them? What of it? Why not let them alone? There is absolutely no future for that rainy, gloomy, cold, God-forsaken island. Why not let them alone? Their own religion is good enough for them. Anyway there is plenty of work to be done right here in Rome."

Patrick, Apostle to Ireland.

The stories of the introduction of Christianity into Ireland are extremely obscure. Out of many conflicting traditions emerges the great name of Patrick, born about the year 400 in Scotland, educated in a monastery in France. He was of the nobility. In an incursion of the heathen Irish into Scotland Patrick was carried off a captive, when about sixteen years of age. While in captivity he had a wonderful experience of God, and on escaping from his thralldom and returning to his home, he consecrated himself to missionary work in the land of his captivity. Then followed his years of preparation in France. The details of his return to Ireland are very uncertain. A beautiful embroidery of legend is draped over it all. A beautiful and titled Irish lady, Bridget, is said to have been baptized by Patrick, and with him to have become an active missionary, one of the patron saints of the land. While we know very few details about his history, his teachings are plain. From his *Confessions*, an autobiographic fragment, and

from the *Epistle to Coroticus*, we can reconstruct his teaching.

Teaching of Patrick. (1) We find that his whole gospel centered around the Lord Jesus Christ. (2) He believed in the necessity of a radical change of heart. (3) He baptized only adults, both men and women. (4) He paid great attention to the study of the Scripture. In his brief and fragmentary writings there are 113 passages of the Scripture quoted. With such teachings and such a teacher, Ireland became evangelized and an evangelizer. In the two succeeding centuries it was from little Ireland that the brightest flames of missionary zeal broke forth. The spirit was comparable to that of the first century that sent men and women everywhere preaching the word.

Columba. The most famous of the Irish missionaries is Columba, born in 521, a man of royal birth. In 563 he set sail with a group of fellow workers for the heathen tribes of Scotland, men of the same race as himself, to whom his heart was drawn in tenderest love and sympathy. They landed on the Island of Iona, built a monastery, and devoted themselves to the Christianizing of the wild Picts. Here in this monastery Columba and his 200 monks devoted themselves to tilling the soil, teaching husbandry, founding schools and in general establishing a Christian community among the fierce Picts.

This enterprise met with success; King Brude was converted in 565, and most of his tribe followed him in baptism. Out from Iona radiated an influence that touched the ends of the earth. The copying and circulating of the Scriptures was a great labor of the monks, including Columba himself. The translation of the Bible also occupied Columba, and he died while translating the 34th Psalm. So profound was the impression made by this great missionary that for many years all the kings of Scotland were brought to Iona to lie beside their great missionary, Columba.

Later Celtic Missionaries. After Columba a stream of missionaries poured forth from the Irish church over Scotland and northern Europe. They sought out the most savage tribes, the most difficult situations; like the early Christians,

"they went everywhere preaching the word. With a dauntless zeal that nothing could stay they flung themselves into the gloomiest solitudes of Switzerland and Belgium.

"With practised eye they sought out the proper site for their monastic home, saw that it occupied a central position with reference to the tribes amongst whom they proposed to labor, that it possessed a fertile soil, that it was near some friendly water course.

"These points secured, the word was given, the trees were felled, the forest was cleared, the monastery arose. Soon the voice of prayer and praise was heard in those gloomy solitudes. The thrilling chant and plaintive litany awoke unwonted echoes amidst the forest glades. The brethren were never idle. While some educated children whom they had redeemed from death or

torture, others copied manuscripts, or toiled over the illuminated missal or transcribed a Gospel; others cultivated the soil, guided the plough, planted the apple tree and the vine, arranged the beehives, erected the water mill, opened the mine, and thus presented to the eyes of men the Kingdom of Christ as the Kingdom of One who had redeemed the bodies no less than the souls of His creatures." (*World Missions and World Peace.*)

Following up these Celtic missionaries of the fifth and sixth centuries, some French missionaries gave themselves to the completion of the work in Belgium and to the extension of the gospel into Holland. Eligius, a layman, a man with an unquenchable love of souls, was the missionary who carried the gospel from France into Friesland, as Holland was then called. He taught the gospel in its purity, free from the formalism and superstition that was to mar the later story of Catholicism.

Conversion of Holland. The great evangelist of Holland, however, came not from Ireland or France but from England. Willibrord had visited Ireland and there caught the contagion of missionary zeal. He raised a band of missionaries and set sail for Holland. Some of his band were massacred by the pagans as they landed at the mouth of the Rhine. Willibrord pressed on however; the places of the martyrs were taken by fresh recruits and for thirty years Willibrord continued to labor making Utrecht his headquarters. When he died in 739 the evangelization of Holland was about complete.

Boniface, Apostle to Germany. From England went out another missionary destined to be one of the greatest in the long hero roll of the missionaries, Boniface, the monk of Winchester, born Winifrid in 680. He heard the call to evangelize the heathen, and went out first to assist Willibrord in Holland; but he could not be content to remain there and build upon the foundation already laid. He heard the voice that called from the dark heart of the heathen lands that we now call German, to come over and help them. In fifteen years he had been instrumental in founding churches for a hundred thousand converts. He and the band of English missionaries associated with him preached the gospel to the Thuringians, the Hessians, the Bavarians and many other Germanic tribes.

Influence of the Papacy upon Boniface. Gradually the English monk became the protagonist of the Papacy, which was vigorously pushing out its frontier with the help of the French kings. In his later years he even imprisoned two Celtic missionaries because they did not acknowledge the authority of the Pope. His marvelous gifts as an organizer were laid at the feet of the Papacy. He sent his monks everywhere establishing the use of the Latin language in the liturgy of the Church, and forbidding the reading of the Bible in the language of the people. In this we can trace the deep flaw in the missionary

work of St. Boniface. Had he adopted the opposite course, joined forces with the Celtic missionaries, followed the example of Ulfilas, translated the Bible into the everyday speech of the people, the gradual militarizing of the Church might have been prevented, and the need of the great reform under Luther in the 16th century averted.

The Work of Women. In the conversion of Germany as in that of all the peoples of Europe the work of women was most prominent. Boniface sent to England for many women to come out into the wilderness to be pioneers in the establishment of the gospel. Among them may be mentioned the abbess Lioba, a kinswoman of Boniface, "beautiful as the angels, fascinating in her speech, learned in the Holy Scriptures," Thecla, a nun on Wimborne, Walpurgis, daughter of the West Saxon King, Chinnihild, and her daughter Berathgith.

Winning of the Scandinavians. The Scandinavians were the last of the Germanic tribes to receive the gospel. These 'northmen' were of all the tribes the hardiest, the most rugged, the most daring, the most warlike. They were hardest to win, and most worth while when won. The conversion of little Denmark took over two hundred years. Begun by Ansgar in the middle of the ninth century, it was not completed until the last heathen portion of Denmark, the island of Bornholm, yielded to Christ in 1060. The wild

Danes swept down again upon England in the beginning of the tenth century. It was the conversion of the great Canute, their king, that brought fresh enforcement of English missionaries to the little country of Denmark. The martyrs who lost their lives in the attempt to take the knowledge of Christ into Denmark are a great host. It was not strange then that a country with such a background should have been the first to encourage the establishment of modern missions. It was the king of Denmark who sent out the first modern missionaries to India and to Greenland.

Conversion of Sweden and Norway.

Still later came the conversion of Sweden and Norway, largely through the instrumentality of English missionaries. Ansgar, who had carried the gospel from France into Denmark, was again the pioneer in Sweden. In the beginning of the eleventh century a band of English missionaries entered Sweden, and succeeded in baptizing the king of Southern Sweden, but the more remote North was not won till a hundred years later. Even as late as 1080 King Inge was mobbed for giving his adherence to Christianity. Three kings of Norway, Hakon the Good, and the two Olafs, brought about the conversion of the Normans in the times of the crusades between A.D. 934 and 1034.



Where Races Meet and Fraternize: Hawaii

Left to Right, Standing: Filipino, Japanese, Ceylonese, German, Korean, Chinese, Korean, Mexican, Egyptian, Japanese, Indian.
Front Row: Two children at either end, Armenian. Seated figures, Armenian, Japanese, Syrian. Figure at top symbolizes America.

The Time Element. It took more than a thousand years to displace heathenism in Europe; yet people are sometimes impatient over the slow progress of missions, tempted to give up and let go, because the Kingdom is so slow in coming. As we study the story of the declining centuries of the Roman Empire and the painful emergence of a new order, a new civilization, we ought to take courage and gird ourselves afresh to our great task of taking the gospel to every nation.

"Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, love and justice, if ye slay them
Return with more than earthly power.

"Strive, if ye will, to seal the fountains
That send the Spring through leaf and spray:
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay."

—*Alfred Noyes*

GREAT MESSAGES

"Lord, if I am still needed for thy people, I would not draw back from the work." *Martin* of TOURS, about the year 396, written at the age of eighty.

"This is my last command to you, my children, that you should love one another sincerely, and be at peace. If you follow the example of the good, God, who strengthens such, will surely be with you." *Columba*, (521-597)

"Almighty and Everlasting God, who dost enkindle the flame of thy love in the hearts of the saints, grant unto us the same faith and power of love; that as we may rejoice in their triumphs, we may profit by their examples, through Jesus Christ, our Lord. Amen. *Gothic Missal* (c. 375)

"THE DEER'S CRY" OR "THE BREASTPLATE"

Hymn of St. Patrick

I bind myself today
To the power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to speak for me,
The hand of God to protect me,
The way of God to lie before me,
The shield of God to shelter me,
The host of God to defend me
Against the snares of demons,
Against the temptations of vices,
Against (the lusts) of nature,
Against every man who meditates injury to me,
Whether far or near,
Alone and in a multitude.

* * * *

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me.
Christ in the eye of every man who sees me,
Christ in the ear of every man that hears me.

PRAYER

"O Lord, give me, I beseech thee, in the name of Jesus Christ, thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple; that they may receive unquenchable light from thee, that will enlighten our darkness, and lessen the darkness of the world. My Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellest as the eternal Priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee."

—*Columbanus* (550-615).

Chapter III

INTELLIGENCE TESTS

Mark each sentence with the letter "T" or "F" according as the statement is true or false.

1. In a vision Paul saw a man of Macedonia who said, "Come over and help us."

2. He found at his first prayer meeting a business woman named Lydia.

3. The Roman Empire was prosperous and happy and had high ethical standards.

4. Constantinople was the capital of the eastern half of the Roman empire.

5. Constantinople reached out to send missionaries into the western half of Europe. France, England and Germany were Christianized by her.

6. Ulfilas was the translator of the Slavic Bible.

7. Cyril and Methodias started out from Rome to win the Goths.

8. Olga, the young Queen of Russia, traveled to Constantinople to learn more about Christianity.

9. Vladimir, the first Christian King of Russia, was the grandson of Olga.

10. Martin of Tours is the foremost missionary of England.

11. Clovis and Clotilda are Christian pioneer rulers in France.

12. Queen Bertha, a French princess, married King Ethelbert of England.

13. In five hundred years all the seven Kingdoms of England were won for Christ.

14. The name of the Apostle of Ireland was Augustine.

II

Supply the missing word in each blank space.

Patrick centered his whole preaching in_____ _____.

Patrick baptized only_____both_____and_____.

The most famous of the Irish missionaries is_____missionary to the wild_____.

The Irish missionaries flung themselves into the gloomiest solitudes of_____and_____.

The apostle to Germany was_____ _____. He came not from Ireland but from_____.

Some of the women missionaries who went out into the wilderness of Europe to implant the gospel were_____, _____, _____and _____.

The last of the Germanic tribes to receive the gospel were the _____.

The Scandinavian nations are_____ _____ _____.

It took more than a_____ _____to displace heathenism in Europe.

OUTLINE OF CHAPTER IV

AIM: To display in the sketches of the lives of missionaries of different lands and to different races the oneness of the missionary motive and passion, to quicken a firmer faith in God's missionary purpose for the world, to lead to a self-dedication to missionary service.

I. INTRODUCTION.

II. MISSIONARIES OF THE MIDDLE AGES
Raymund Lull, St. Francis of Assisi.

III. DAWN OF MODERN MISSIONS
Evidential value of missionary biography.

IV. STORY OF ABDALLAH AND SABAT

V. STORY OF HENRY MARTYN

VI. STORY OF BISHOP CROWTHER

VII. STORY OF KING KHAMA

VIII. STORY OF ELEANOR CHESNUT

CHAPTER IV

"THE GLORIOUS COMPANY"

Tracing the Progress of the Gospel.

We have seen how the inner core of God's revelation of himself in the Bible is missionary; how his purpose of grace went out to the whole race of mankind; how from the very first this was proclaimed by prophets and seers; how Christ came proclaiming and revealing God as Father, and all mankind as brothers; how he died and rose again in the verification of this mighty gospel; and how he sent his followers as missionaries to the ends of the earth.

We have followed in the footsteps of Paul and the apostles throughout Syria, through Europe and to Rome itself. We have traced the trail, not without blood, to the Far East, to Africa, and to the southern tip of India. We have companioned with missionaries as they went through the dark forests of Gaul and the Steppes of Russia, to the shores of England and Ireland, to the fastnesses of Germany and Scandinavia, of Holland and Belgium, everywhere bringing the gospel of peace and order and salvation.

Survey of Later Centuries.

It remains for us to trace the same missionary story of advancing Christendom through the dark ages during which Christianity was rearing a new civilization to take the place of that which disappeared with the Fall of

Rome. These dark centuries were not without their missionary witnesses though they produced no missionary movement. Two heroic missionaries must be mentioned.

Raymund Lull. One of the great spirits of the Christian Church is Raymund Lull, a man of the thirteenth century. In an age when most Christians looked to conquest by the sword to spread the glory and power of Christ, Raymund Lull went to the Pope to ask aid for a new form of crusade. He said that the trust in military force was contrary to the spirit of Jesus, and that the old means of fighting the Turks was a failure. He asked that he be permitted to go to them on a mission of love. But the Pope turned a deaf ear to such proposal. It seemed a bit heretical, a criticism on the eight Popes who had blessed crusades, and sent crusading armies on their mission of force. He refused to bless any such mad enterprise. So Raymund Lull started out on his mission unaided. He knew that Jesus loved the Turks, and he believed that the Turks had the right to learn of the love of Jesus. "He who loves not, lives not; he who lives by the Life cannot die," he said.

Lull's Mission to the Arabs. So this rich Spanish nobleman from the island of Majorca started out alone to win the Moslem world by love. He recognized that he must first learn Arabic, and gave himself to hard study for nine years until he mastered it and could write books in Arabic in defense of his faith.

Again he appealed to the Pope for aid in founding a missionary training school; and again the plan seemed foolish to the Pope. So Raymund Lull founded it himself. It was something of a failure, and then he felt that God meant him to go in person to the Moslems. He meant to go alone to a Moslem city and there to speak of his Saviour in a place where to speak of Him was death. He boarded a small trading boat bound for Tunis; but when he thought of the hopelessness of his mission, his courage failed him and he turned back. Then his mighty spirit forced his failing flesh and he was carried, too weak to walk but rejoicing in spirit, on board another boat bound for Tunis.

He Testifies in Tunis and Bugia.

In Tunis he witnessed for his Master, asked questions and answered them in a spirit of such amazing love that they suffered him for awhile, but finally flung him into prison and condemned him to death. But they could not bear to kill him and so banished him to his own land. Again he asked help of the Pope and again was refused. He then sailed for Bugia, spoke boldly of the love of Jesus, was thrown into prison, condemned to die, and then again released. He began a long journey through North Africa and the Holy Land, everywhere telling his one story of the love of Jesus. He never made a convert; no Christian would help him, and no Moslem would listen to him. Twenty-four years he wandered, telling the story of

Jesus until at last he was stoned to death in the city of Bugia. No one followed him; no one took the story of Jesus to the Moslem. His life, like that of his Master, ended in failure. "I remember that people said that Jesus Christ was a failure when he died upon the cross. That was because they did not understand. When I hear the story of Raymund Lull I think I hear his trumpet-call ringing yet through the six hundred years that have passed. If it echoes still, I cannot think he failed." (Entwistle.)

St. Francis of Assisi.

Another great missionary personality that enlightened the darkness of the Middle Ages was St. Francis of Assisi. He was a rich young nobleman, profligate and worldly. In a vision he saw the Saviour and heard his call that bade him give up pleasure and comfort and society, and devote himself, body and soul, to the upbuilding of the Church. Abandoning all, clothing himself in rough garments, he gathered about him a band of young men like himself aflame with the love of Jesus. The little brown brothers, as they were called, went up and down through Italy preaching the gospel of love, devoting themselves to the poor, and embracing poverty as a bride. A real revival of religion followed their preaching. Francis with his brothers joined a crusade, not to fight the Turk, but to carry the gospel of love to him. His followers were tortured to death, and St. Francis escaped, grieving that he had failed in his attempt to carry a missionary message

to the Saracen. In the thirteenth century this was; and still the Saracens are waiting for Christians, who, in the spirit of St. Francis, and of Raymund Lull, will carry to them, even at the risk of life itself, the message of redeeming love. How long shall they wait?

The Dawn of Modern Missions.

The story of the dawn of modern missions has been so recently told that we shall not repeat it here. How the flame of pietism, lit first in Germany and then breaking forth in the Methodist revival in England, kindled again in the bosom of the church a flame of concern for the salvation of the world through the preaching of the gospel. The pioneers, Ziegenbalg, Schwartz, Wesley, Carey, Judson, Williams, Morrison, have all become household words. I shall not recount again the story of the beginnings of modern missions. What I want to do is to tell the story of certain missionaries which may not be so familiar, and to realize afresh through the story of their devotion, the common root of all our faith in the living presence of the Lord Jesus.

Evidential Value of Missionary Biography.

There is something in the story of the missionaries that is like the gospel itself. Their love and courage and devotion are not of this world. They breathe a diviner air. They refresh one's spirits; they inspire a like devotion in us. 'With a mild persistence they raise our hearts to vaster issues.' All

biographies are of the raw stuff of life, but missionary biographies are of the purple. We shall dip into the sea of missionary lives and bring up a few immortal stories out of many that might be told of those who have not been disobedient to the heavenly vision; who have in their own lives put forward the life of Him who is the world's hope and fulfillment. The first which I shall select is that of two heroic Arabs, Abdallah and Sabat.

Abdallah and Sabat.

In the very beginning of the nineteenth century two Arab friends, Abdallah and Sabat, were on their camels on their way to Mecca where they both worshipped, and then determined to travel further, to go even to Kabul in the mountains of Afghanistan. So they rode up to Damascus, then east over the Syrian desert into the lovely land of Persia, and at last to Kabul itself. The ruler of Afghanistan was so taken with the capacity of the young men that he asked Abdallah to become one of his courtiers. So Abdallah stayed in Kabul, and Sabat returned to the city of Bakhara in Persia.

Conversion of Abdallah.

Here in Kabul an Armenian trader gave Abdallah a book in Arabic which was to be the means of his conversion. It was a copy of the gospels. Abdallah read it, absorbed in his interest in the one whom it portrayed. As he read, conviction came like an arrow into his heart. Jesus conquered. "I worship him," said Abdallah. And then

the true nature of the fiery-hearted, glorious young Arab shone out. He knew that to declare his faith meant death, but he could not keep silence; he must declare his new faith. He confessed Christ and was baptized, then fled for his life on his camel to Bakhara in Persia.

Death of Abdallah. The news of his conversion had preceded him. Sabat loved him, but the hard law regarding apostasy from Islam led him to give up to death Abdallah, the traitor to his faith. Like Saul, he stood looking on as first one arm was cut off and then another, when Abdallah refused each time to give up the Lord Jesus. Then said Sabat, as he told the story, "Abdallah looked steadfastly up into heaven, his eyes streaming with tears. He looked at me, but it was with the countenance of forgiveness." Then, in response to Abdallah's third refusal to deny his Lord, the sword flashed again and he had gone to be with his Master.

Sabat's Conversion. Sabat was in an agony. He could not forget Abdallah's dying look of love nor his testimony. He became a wanderer, seeking to blot out his memory of Abdallah. At last he sailed away to India and landed at Madras. Here he was given an office by the British East India Company and went to live in Vizagapatam. Here he was handed an Arabic book, a copy of the gospels, like that which Abdallah had read in Kabul. Sabat read it, then he read the Koran; he studied them; he compared them.

"The truth came in like a flood of light," he said. He too, began to worship Jesus; he was baptized.

The Witness of Sabat.

Swifter than lightning sped the news back to Arabia that Sabat had become a Christian. His brother took it upon himself to kill this traitor to the faith. He came to Madras; he disguised himself as an Indian, and came to Sabat's house in Vizagapatam. Here he stabbed Sabat, but, fortunately, did not kill him. Sabat forgave him, loaded him with presents, and sent loving messages back to his mother in Arabia. Sabat then decided that he must give his life to the work of spreading his new faith, and went and joined himself to Henry Martyn in Cawnpore to help him in his work of translating the New Testament into Persian. Here his hot Arab spirit rose because his fancied expert knowledge of Persian was questioned. He flung away in a rage, denied Jesus Christ, and abjured Christianity. Still furious he went away, left India, and in Penang took up the life of a trader. But Jesus turned and looked on him as he did on Peter; and, like Peter, Sabat remembered all that Jesus had meant to him and repented of his sin. He said to a government officer stationed at Penang:

"My mind is full of great sorrows because I denied Jesus Christ. I have not had a moment's peace since Satan made me do that bad work. I did it for revenge. Now I want to do only one thing with my life; to spend it in undoing this evil that has come through my mind."

So he went to live with an Armenian friend of his. Every night the two men got out their Bibles and pored over the precious pages far, far into the night. After this Sabat went away to help a prince subdue his rebellious subjects in Sumatra. Here he was made prime minister and struggled for years to reestablish his master on the throne. At last, in the fluctuating fortunes of battle, Sabat was captured with great rejoicing by the rebels, bound hand and foot, and thrown into the filthy dark hold of a vessel, there to endure hunger and thirst and agony in the black stench of his prison. Sabat held firm to his faith and managed to write letters in his own blood and to smuggle them out to his friends in Penang. He was taken out of his prison, thrust into a sack, and then, protesting his faith to the last, tossed over into the sea. So closed the stories of two Arabs whom Jesus called to himself, and who followed him even unto death.

Henry Martyn. The career of Henry Martyn is like a meteor that lights up the sky and then disappears. He is remembered not so much for what he accomplished as for what he was and purposed. His life has been the torch at which many a brave spirit has kindled its missionary zeal. He was a pale, passionate boy who tore his way through school, became a real Christian, learned to control his furious temper, and offered himself for the ministry. He was a very brilliant student and distinguished

himself as a linguist in Latin and Greek and Hebrew.

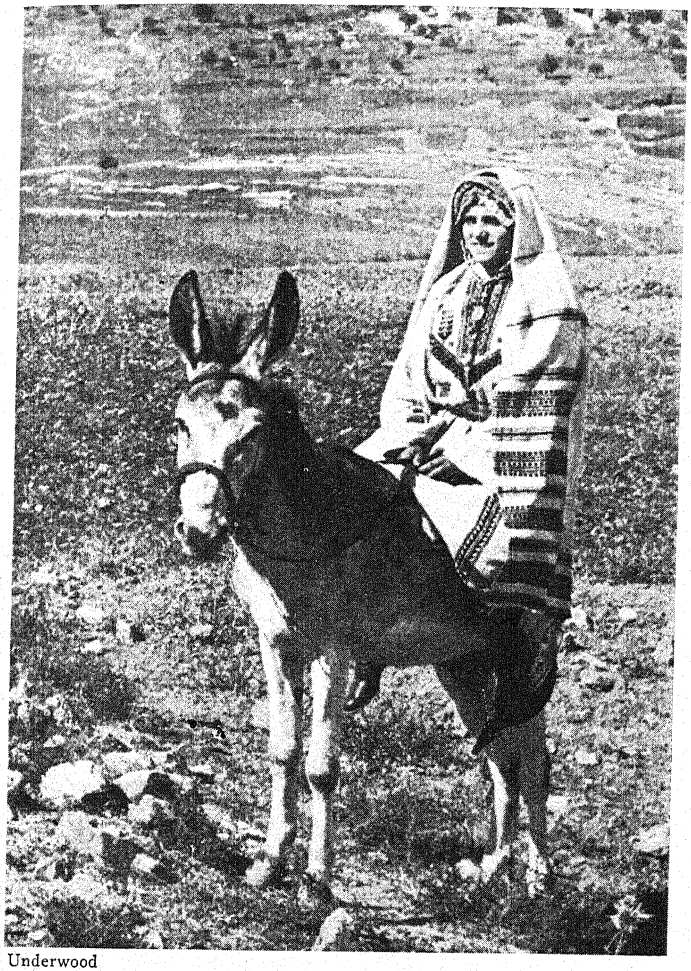
Reads Lives of Missionaries.

His mind was turned toward missionary service, as so many others have been, by the reading of missionary biographies. He pored over the accounts of William Carey's work in India, then beginning to attract attention. He read the story of Vanderkemp in South Africa. So fascinated was he that he could read nothing else. He accepted a position as chaplain in India under the East India Company. He whiled away his time during the long voyage to India in 1805 by working hard at the Bengali, Hindustani and Portuguese languages. When he reached India he went to Cawnpore. Here, one night, he heard Sabat tell the story of Abdallah's martyrdom. Basil Mathews has wonderfully told the story of that first encounter in his *Book of Missionary Heroes* from which we quote.

"Quietly listening to Sabat's voice—though he could not understand what he was saying—was a young Italian, Padre Julius Caesar, a monk of the order of the Jesuits. On his head was a little skull-cap, over his body a robe of fine purple satin held with a girdle of twisted silk.

"Near him sat an Indian scholar—on his dark head a full turban, and about him richly coloured robes. On the other side sat a little, thin, copper-coloured Bengali dressed in white, and a British officer in his scarlet and gold uniform, with his wife, who has told us the story of that evening.

"Not one of these brightly dressed people was, however, the strongest power there. A man in black clothes was the real centre of the group. Very slight in build, not tall, clean shaven, with a high forehead and sensitive lips, young Henry Martyn seemed a



Underwood

A Woman of Jerusalem

stripling beside the flaming Arab. Yet Sabat, with all his sound and fury, was no match for the swift-witted, clear-brained, young Englishman. Henry Martyn was a chaplain in the army of the East India Company, which then ruled in India.

"He was the only one of those who were listening to Sabat who could understand what he was saying. When Sabat had finished his story, Martyn turned, and, in his clear, musical voice translated it from the Persian into Latin mixed with Italian for Padre Julius Caesar, into Hindustani for the Indian scholar, into Bengali for the Bengal gentleman, and into English for the British officer and his wife. Martyn could also talk to Sabat himself both in Arabic and in Persian."

Call of Martyn. As young Martyn listened to the great rolling voice of Sabat that night, he demonstrated his marvelous powers as a linguist, and received from God his commission in the glorious company of the apostles. His vivid imagination caught fire. As Sabat thundered forth his testimony to the courage and faith of his martyred friend, Martyn seemed to see in a vision the whole mysterious world of Islam. He knew that with his command of languages he could translate the life of Jesus into their own tongue so that the Persians, where Abdallah had laid down his life, might know the story of the mighty Master for whom he gladly died.

The Persian New Testament. Martyn knew that in all the world there was not one New Testament written in Persian that the people could read and understand. He was ill; he knew that he had not long to live. His doctors ordered him home. He asked if

he could go by way of Persia. On receiving consent, he embarked on a boat that would take him up the Persian Gulf to Bushire. On the long hot voyage he studied Persian, brushed up the Greek New Testament, read the Koran, worked hard over Arabic grammar, and prepared himself as best he could for the work of his life.

Sufferings in Persia.

What Martyn endured after his landing in Persia, during his long journey through the deserts and up the steeps of Persia, can be but dimly understood by any of us who have not faced the breathless, burning heat of such desert wastes. He plodded on through heat that was 110 degrees even at midnight. Already ill, Martyn wrote in his journal:

"When the thermometer was above 112 degrees—fever heat, I began to lose my strength fast. It became intolerable. I wrapped myself up in a blanket and all the covering I could get to defend myself from the air. By this means the moisture kept a little longer upon the body. I thought I should have lost my senses. The thermometer at last stood at 126 degrees. I concluded that death was inevitable. . . . I threw myself on the burning ground and slept. When the sun came up I awoke in a burning fever. All day I had recourse to the wet towel, which kept me alive, but would allow of no sleep."

Thus tormented with heat and illness, he kept climbing range after range of mountains until at last on June 11, 1811, he came to Shiraz.

Rest at Shiraz. When he reached Shiraz, his worst hardships were over. Here he found a kind friend, a garden, cooling fountains, delicious fruit. All day long and every day, ill as he was, he toiled stubbornly over his Persian Testament, to get the story of Jesus out of Greek into simple Persian. As he worked many came to him who had learned of his superhuman efforts to reach Persia with the gospel. He became famous as a holy man. Martyn, however, could not be diverted from his task. He could neither eat nor sleep if it took him from the task which he must finish before death claimed him. Every day he wrote, in exquisite Persian characters, a few more pages of the New Testament. In seven months he finished the task. Then he wrote out, in his clear beautiful chirography, copies of the book to be presented to the Shah of Persia and to his son, the Crown Prince.

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England he was never to see. Too ill to keep his seat on horseback, he pressed on. The last words in his journal were, "I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my company, my Friend, my Comforter." So he died in solitude, a life snuffed out at the age of thirty-one; and the Persia for which he gladly laid down his life is still waiting for the dawning of the Light of Life.

"There is nothing grander in the annals of Christianity," wrote Kay, Anglo-Indian historian and publicist, "than the picture of Henry Martyn, with Bible in hand, alone and unsupported, in a strange country, challenging the whole strength of Mohammedanism to a conflict of disputation." The reference is to the famous public discussion he held with Moslem scholars in Shiraz. "He seems at this time to have possessed something more than his own human power: so cool, so courageous; so bold to declare, so subtle to investigate, astonishing the Mohammedan doctors with his wisdom, gaining the confidence of all by the gentleness of his manners and the blamelessness of his life."

Bishop Crowther. Side by side with this story of a gifted Englishman is placed the story of an African slave boy who became a bishop—both members of that great apostolic succession of the missionaries of the cross. The story of Samuel Crowther shows by what strange courses the spirit of the living Christ finds his way into human hearts and in what unlikely places he finds his chief workers.

The African name of Samuel Crowther was Adjai. He was the son of a chief in the town of Oshogun in Yorubaland. Adjai was leader of the boyhood gang

of the village. One morning they were wakened by the sound of guns that told of the approach of Arab slave raiders. Soon the town was filled with fighting men. Adjai, his mother, two sisters, and a cousin, were all captured and driven away from the burning village. Within twenty-four hours Adjai became the slave of three different people. In three months he was driven, in a gang of other boys chained neck to neck, to the market town to be sold. The boy in his anguish attempted to kill himself, as he knew he was on his way to be sold to the Portuguese. He was bartered for rum, for tobacco, for other articles. He had his first sight of a white man. He was shipped aboard a Portuguese slave ship and endured the horrors of the passage, chained to other victims in the dark hold. Adjai cried despairingly, "O Mother, Mother! We were so happy, so happy!" Slave chains clanked on the wrists and ankles of the boy and his one hundred and eighty-three fellow-slaves.

"Why did they not kill us? I wish I were dead. Have these white devils no heart? What have we done to them—we poor black children of Yoruba land? Why should they burn our village? What do they want with us? Are they going to make medicine out of us—medicine to help them in their witchcraft?" (*African Heroes and Heroines.*)

Rescue from the Slave Ship. Suddenly there was a shot, the sound of cursing and hurrying on the deck. Then came men in uniform who had their chains unlocked. They were brought tremblingly up on deck.

And there, O joy! they heard the sounds of their mother tongue through the lips of an interpreter who was telling them that their saviours were Englishmen on an English war vessel, who were arresting their captors for transporting slaves on the high seas.

"Children," he said, "you are free." O how they kissed his feet and crowded around him with tears and shouts of joy. The English man-of-war took them to Sierra Leone where they were landed, fed, encouraged to find work, and where the children were sent to school.

Samuel's Schooling. Here the boy went to school and attended the services of the Church of England. He became a Christian, and in his baptism was given the name of Samuel Crowther. Here he lived a devoted and useful life. Kind English missionaries took him with them when they went to England. After these enlarging experiences he desired a higher education and, on his return, entered Fourah Bay College. He studied for the ministry and was ordained.

Marriage of Samuel Crowther. There was a little girl of Oshogun who had been captured in the same slave raid as Samuel, had been put on the same boat, had been rescued with him, and with him landed in Sierra Leone. She was brought up in the same church, and at her baptism was christened Susannah. Samuel and Susannah were married and began an ideal married life. They often

longed to get back to their old home and teach the people about Jesus.

Abeokuta. Meanwhile many of the freed slaves had become traders and traveled back to Yorubaland. Here they found a city that had been built by the remnants of their tribe who escaped in the slave raid. They had called their new city Abeokuta, "under a rock," for their first dwellings had been caves. Into this new city came the traders with news of relatives long mourned as dead. They told them of the good white men who had rescued them from the slave ship, of how they had prospered in Sierra Leone, and of the Lord Jesus. The inhabitants of Abeokuta were much impressed with these splendid, prosperous traders, and sent back word that they, too, wished to know of the new religion that had done so much for their fellow townsmen. In response to this request, it was decided to send out Henry Townsend and Samuel Crowther as missionaries. In 1845 they moved their families to Abeokuta.

Samuel Finds His Mother. Here one day, when Crowther sat reading his Bible in his simple hut, an old man came toward him and entered into conversation. When they spoke of the slave raids, Samuel said, "I have had a sad experience with these slave raids, for they stole me from my village and my family, and I do not know whether any of my people are alive or not."

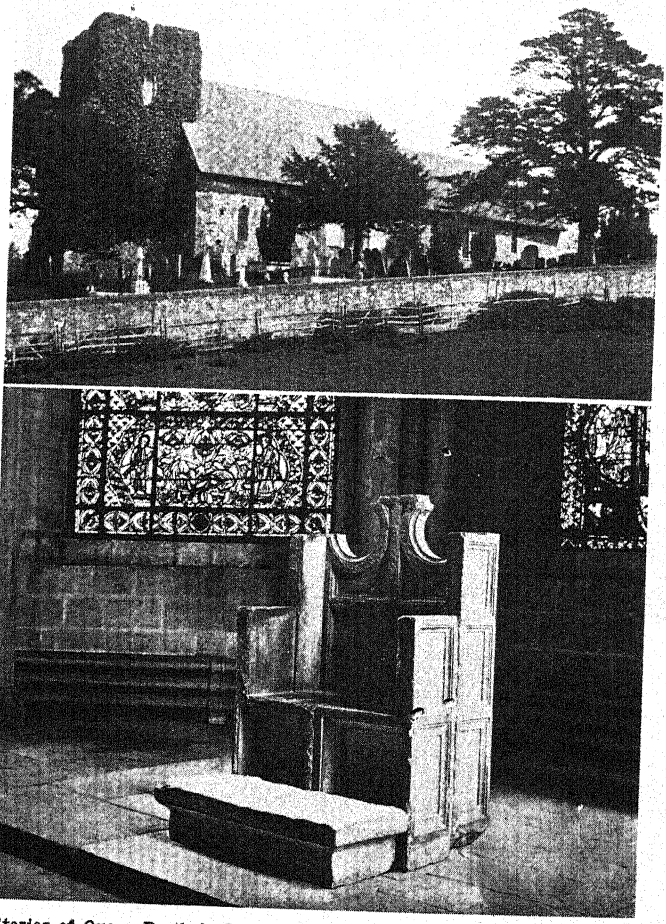
"What was your village?"

"My village was Oshogun," said Samuel, and mentioned his father's name.

The old man leaped, and cried, "Why, he was my brother." Then he told his trembling nephew that his mother was alive and lived not far distant with his sisters, too.

That same day the old mother and her boy, parted for twenty-five years, were reunited. Samuel ransomed his brothers and sisters, about to be sold again into slavery, and took his mother home with him. Within a year his mother was baptized and given the name, Hannah.

Work of Crowther. For years Samuel Crowther journeyed through the towns of West Africa, preaching and living the gospel. He led an expedition up the Niger and Bene rivers. He had many difficulties and dangers with wild chiefs and wild tribes. His influence and his fame spread like a benediction. He visited England ten times. He sat with the great and the famous, but remained always the simple, unspoiled Christian that he had been. In 1864 he was made the first African Bishop of the English Church. Sometimes his simple goodness of heart got him into administrative difficulties. Then he wrote quite simply to the secretary of the Church of England Missionary Society: "I would urge the parent society to supply the Niger Mission with all the European missionaries that they can. The Europeans are better



Stories of Queen Bertha's Chapel are in St. Martin's Church, Canterbury
(Lower Picture) St. Augustine's Chair

managers. We shall be quite content to work under their direction." So Samuel Crowther met that hardest of all tests. He who had been an illiterate slave boy of one of the innumerable tribes of Africa was humble in spite of great honors thrust upon him.

A Miracle of Grace.

What is it but the gospel of our Lord Jesus Christ that could perform such miracle as this—take a boy out of a people living in savagery, a people without a written language, impart to him a new victorious life that lifted him and made him able in his one short life to leap the gulf that lies between England and Africa? For this black man stood before kings. He sat in the seat of honor in the annual meeting in Exeter Hall when the Church of England Missionary Society, that greatest Missionary Society in the world, was receiving reports from the very ends of the earth. "He guided the meeting, now sobered at the serious reports of men who had come from the ends of the earth, now bubbling over with mirth as some missionary told of ludicrous happenings among his native friends, . . . a very Reverend Lord Bishop, childlike still, a man in whom there was no guile. What is this miracle of grace, this work of redeeming love that can thus take a man from the depths and set him up on high? It is wonderful in our eyes, it is too difficult for us. We cannot understand it.

Other Instances. The list of similar instances might be almost indefinitely prolonged. I remember, when a child, to have met John Dubé in my father's home. He was the son of a Zulu chieftain, a grandson of that Cetwayo who defeated the combined French and English troops. He was a student at Oberlin, and was helping to pay his way by giving lectures throughout the country. I remember that my father questioned him about his studies, his Greek and Latin, his Algebra and Geometry; and how we marveled that this man, just out of the African bush, could stand up in competition with white students, the heirs of all the ages. In his one life experience he was spanning milleniums. Christ is a miracle worker. The soul that admits him as helper and master has opened before him a wide door of opportunity. As we find in the most backward races bright intellects like those of Crowther and Dubé, we believe in the power of Christ to help them surmount obstacles that seem insurmountable.

King Khama. Another mighty trophy of the gospel is the black King Khama. He was born a prince of the Bamangwate tribe, belonging to that greater division of the Kaffirs whose home was Bechuanaland. The Bechuanas were divided into tribal sections, each under a chief. They lived in towns and villages, some of them very large. They were clever workers in iron and copper and ivory, and were farmers and hunters, too, and owners of

big herds of cattle. Prince Khama was a superb speciman of manhood, standing six feet six. Brave he was, too; when a mere lad on a hunting trip, he had gone out, while others slept, and had slain a huge man-eating lion, which feat made him the hero of the tribe. So fleet of foot was he that he won his name Khama, "the antelope."

The Missionary Finds Khama.

The Bamangwate lived in the territory evangelized by the early missionaries. He saw Livingstone when yet a lad and never forgot the impression made upon him by seeing Livingstone's rapt absorption in the pages of the Bible, the first book he had ever seen. Moffat worked in the locality, and so did Coillard and MacKenzie. While still a boy, Khama gave his heart to the Lord Jesus and gave it royally, all that he had and was, to the service of his new King. His father, Sekhome, at first seemed impressed by the new teaching. But his hard, cunning, cruel soul would not yield its heathen practices and incantations to the sway of Christ; and so, though his sons became Christians, he remained apart. "God made you with straight hearts," he would say to the missionary, MacKenzie, "but it is different with us black people. God made us with crooked hearts." But of his son Khama he said, "Khama's heart is straight."

As soon as Christianity began to prevail with Khama and his four brothers, so that they would no longer join in heathen ceremonies with their father,

he began to turn definitely against Christianity. He tried to stir up strife; he began to persecute the Christians. He insisted that Khama should take a heathen wife; Khama refused. Sekhome ordered his armed men to fire on the huts of his two oldest sons, Khama and Khamana, but so great was the ascendancy of Christian teaching that they refused to obey. Sekhome fled in terror, and his sons told him that he had nothing to fear from them. His black heathen heart was bent on destroying them, and there followed in 1866 a civil war. He drove Khama into hiding, and appointed Macheng to the succession. Khama did not oppose, and Macheng became chieftain. Soon he began to offend the people by displaying the blackest vices. In the struggle the people already partly Christianized were for Khama, and in 1872 elected him as chieftain and scattered the heathen party.

Khama as King. Khama exhibited a generosity toward his old father that makes him seem like David, the beloved king, in his relation to Saul. He brought Sekhome back from exile. The old wicked king began to plot against him and to arouse the ambition of his weak and vain younger brother to be king himself. In this evil plot he succeeded. Khamana rose against his brother in revolt; he was driven out from the tribe, and Khama was firmly established. Then began the series of reforms that showed him to be a great ruler. He boldly proclaimed

his belief in the word of God; he forbade heathen rites and ceremonies. He abolished the purchase of wives by cattle, and introduced the law of marriage by free choice. In 1890 he removed his capital to Phalapye because water had become scarce in Shoshong. In Phalapye he built a remarkable town whose chief architectural ornament was a church that cost $15,000 to build, the gift of his Christian people. Here, too, he performed an act of generous magnanimity, in keeping with his just and gentle heart. The Masarwa were a tribe of wretched wanderers who dragged out a miserable existence on the scant subsistence of the Kalahari desert. He invited these poor wanderers into his territory, assigned them a portion of the tribal land, and began the work of transforming a tribe of degraded nomadic savages into a happy pastoral people. In common with other Bechuana chiefs he drew up and presented to the authorities in England a dignified and potent protest against the handing over of their lands to the rapacious British South African Company. This protest was effective. Khama returned to Africa in triumph, but unspoiled by any of the attentions he had received in England.

Khama's Greatest Reform.

When Khama first became king he prohibited the importation of liquor or the making of native beer. These laws he rigidly enforced for the protection of his people. But the white traders in liquor ran true to form. They began to break the King's law, and

smuggle liquor into the country. The King warned them again and again, then he acted swiftly, powerfully, remorselessly. He called the white men into his presence and that of the missionary, J. D. Hepburn, who thus reports his address as he took it down in shorthand:

"Take everything that you have. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You the people of the Word of God! Go! take your cattle and leave my town, and never come back again!" On the ground of old friendship one dealer pleaded for pity. Khama flashed back: "Friendship! You know better than any one how much I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that you would uphold my laws, and you bring in the stuff for others to break them. You ask for pity and you show me no pity. No; I have had enough of such pity. It is my duty to have pity on my people, over whom God had placed me, and I am going to show them pity to-day. That is my duty to God."

He followed this philippic by an appeal to the British administration in which he declared:

"I dread the white man's drink more than the assegaies of the Matabele, which kill men's bodies and is quickly over; but drink puts devils into men and destroys their souls and their bodies forever. Its wounds never heal. I pray your Honor never to ask me to open even a little door to the drink."

This struggle with drink was most intense. Joined to the cupidity of the cruel white man was the weak-

ness and sensuality of the black people, who wanted to keep their beer. The splendid courage and intense conviction of the King rose victorious over enemies without and foes within. "At one time," said King Khama, "I thought there was nothing but death in front of me. I told them that they could kill me, but they could not conquer me."

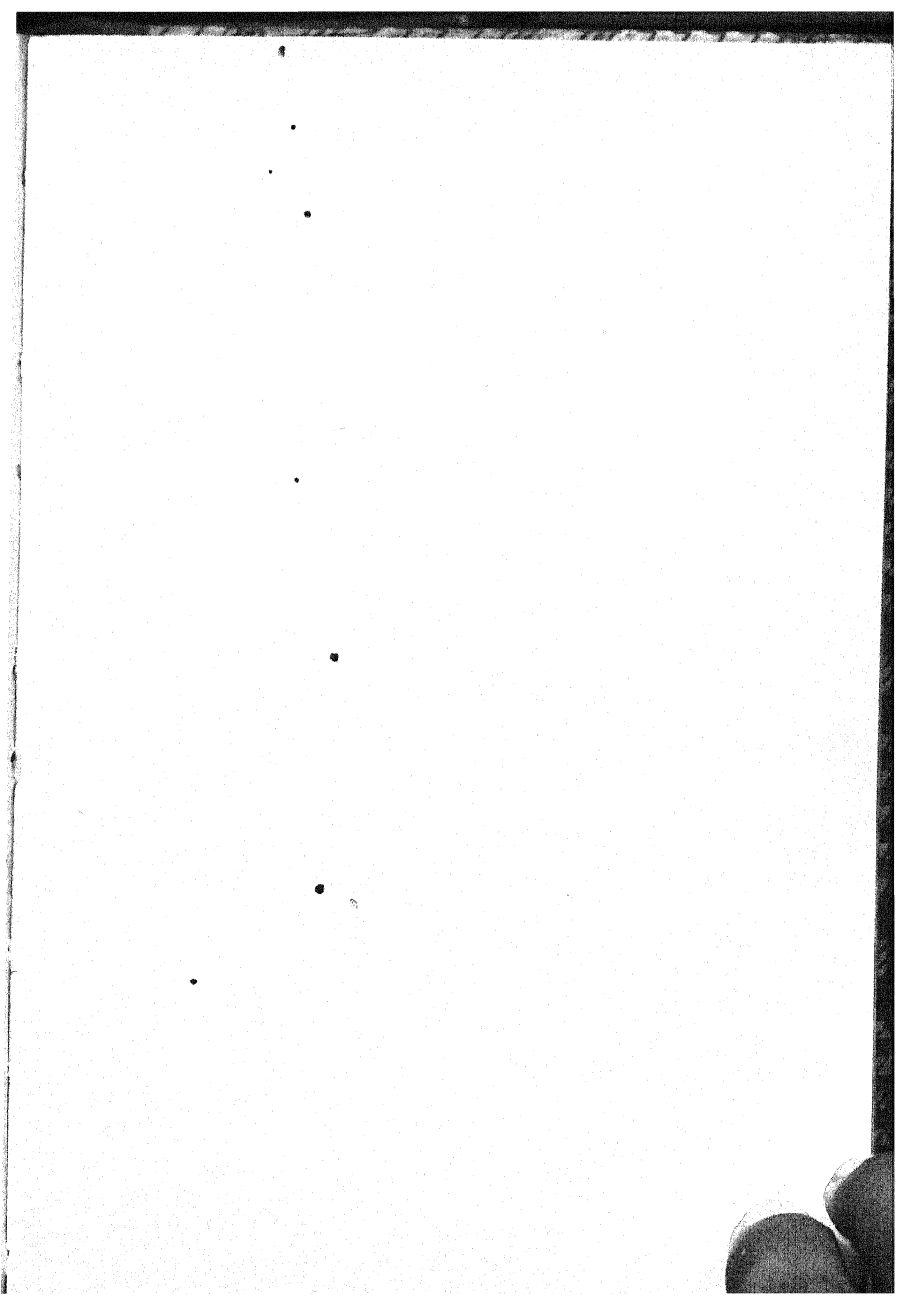
Chief Khama lived for many years. He died full of years. He exercised a wider and more wholesome influence in his native land than any other ruler. His people were led out into the paths of education and civilization; they were protected in their health, they increased in flocks and in wealth and, best of all, in their understanding of the religion of the Lord Jesus. When he died in October of 1923 his son succeeded him to the chieftaincy.

Eleanor Chesnut.

Another name to be cherished in the great roll call of the saints is that of Eleanor Chesnut, missionary martyr to China. Her childhood was spent in Iowa on a farm, in circumstances of deep poverty. It was only the kind action of a poor neighbor who gave Eleanor a home when her mother's death left her an orphan at the age of three. Her father had deserted his family when Eleanor was born. When the child was twelve she went to live with an aunt who lived in a backwoods community in Missouri. Here it seemed to her that the black waters of poverty and loneliness had gone over her head.

Park College. To the ambitious girl, however, a ray of hope appeared. She heard indirectly of a college where poor students might earn their way through. With characteristic energy she wrote to the college, was accepted, and went to Parkville. Here she entered the academic department, and toiled ceaselessly to earn her way through the coveted college course. She remained summer and winter until her college work was completed. Her life in Park College opened up a new world to the shy, sensitive girl. She found friends, companionship, intellectual stimulus, and wise and tender guidance of her untrained spirit. No one can tell how she scraped together the money needed for clothes and books. She who was so proud and independent accepted gifts of clothes. Her brother, just beginning to work, sent her a little money, now and then, out of his scanty store. The proud and bitter-hearted girl accepted aid because she must if she were to accomplish her purpose.

Eleanor finds Christ. Midway in her college course Eleanor met the great change which was to make all things new. She yielded herself to Jesus Christ and poured her rich gifts of personality ungrudgingly into his service which is freedom. She decided to become a missionary and to be a medical missionary, thus facing another bitter struggle to obtain her medical training. In 1888 she went to Chicago to the Woman's Medical College to begin her preparations for medical service.





On the Road in Galilee

Life as a Medical Student.

"During the first year," writes the friend whom she came to know at about this time, the one who became her one intimate friend and correspondent, "she lived in an attic, cooked her own meals, and almost starved. At the close of this first year of medical education, she decided to take a course in nursing as well, and that spring entered the Illinois Training School for Nurses in Chicago for the course, which was then two years. This was a new and trying experience. Eleanor always resented authority which hampered her own methods; she was also careless and inexact in her ways, and training-school discipline was a continual thorn in her flesh. She loved the poor and suffering patients who were under her care, and was faithful to the last detail where essentials were concerned. After leaving the medical college, she spent a winter in the Woman's Reformatory in South Framingham, Mass., as assistant to the resident physician, a very useful and happy experience, and then took a short course in the Moody Bible Institute." (*Servants of the King.*)

Sails to Her Field.

Thus thoroughly equipped with both medical degree and her training as a nurse, Eleanor Chesnut sailed to her field in China in the fall of 1894, bound for Sam-Kong in the northwest corner of the province of Kuang-tung. Here she threw herself into the study of Chinese and to the mastery of local dialect, so that she could speak to her poor ignorant women patients. The tiny hospital prepared for women saw the beginnings of her medical work. She learned to work with few tools or none. One of her early surgical operations was performed without an assistant in her own bathroom. On a later occasion she amputated a man's leg. Mr. Lingle,

one of the missionaries who happened in in time to assist, tells the following story about the operation.

"The operation was very successful. The man not only did not die on the table, but, better still, he recovered strength. Several times I saw him going about on crutches with a bright smile and good color. But Dr. Chesnut was not satisfied with the results. The flaps of skin which were to fold over and cover the stump did not fully unite. She said little about it, but one day, when she was at my place, I observed that she walked with an appearance of pain. I asked if she had met with an accident, but she said, 'Oh, it's nothing.' Knowing her temperament, I forbore further questioning, but in a few days took occasion to walk over to Lien-chou, and while there made some inquiries of our good women at the hospital. 'Yes,' said one, nodding her head. 'I should think she couldn't walk well after cutting off so much skin from her leg to put on that boy's leg.' She was determined, at any cost, to make it a success. This was just like Dr. Chesnut. To have spoken further to her about it would have been to let her know that I knew that the flaps had not united. Silent appreciation of her sacrifice was best."

Transfer to Lien-chou.

In the spring of 1893 Dr. Chesnut was transferred from Sam-Kong to Lien-chou, which city was henceforth to be her home. Here she led a devoted life full of ministry to suffering patients in her little hospital and in the itinerating trips that she took. She attracted to herself and to her Master people from every class, the rich and prominent as well as the poor and wretched. Her letters during this period show a constant gain in depth, in sympathy, and in spirituality. The boxer troubles of 1900 did not touch the South except re-

motely. Yet there were disorders and some dangers. To a friend she wrote:

"The missionaries here are all well and the city is peaceful. I hope you wont be frightened by newspaper accounts. I don't think we are in any danger, and if we are, we might as well die suddenly in God's work as by some long-drawn-out illness at home."

Death of Dr. Chesnut.

In 1902 she returned to America on furlough, a busy time during which she did postgraduate work, delivered addresses, raised a thousand dollars for a chapel at Lien-chou, and after a year packed full of gracious ministry, returned to her field in 1903. At the close of a Chinese celebration a big mat shed had been erected on the hospital property, where it would make the nights and days hideous with noisy ceremonial. Dr. Machle protested to the authorities and was promised that the shed should be taken down. But the mob, inflamed by the general unrest of the country, took offence and attacked the hospital and the little group of missionaries, Dr. and Mrs. Machle, their little daughter Amy, Miss Patterson and Mr. and Mrs. Peale. Dr. Chesnut had already reached the river and the protection of the police boat when she learned that the other missionaries were in danger and at once returned to share the danger with them. They were all slain, Mr. and Mrs. Peale only two days after they had reached their field. Dr. Chesnut

was killed first. As she sat on a mound by the river-side awaiting execution, she saw a small boy in the crowd who had a bad gash in his head. She beckoned the child to her, stooped and tore off a bandage from her petticoat and bound up the wound. He was her last patient. Some ruffians hit her with a piece of wood and threw her body into the river, where she lay in the shallow water as if sleeping. The Chinese, who were helpless to prevent the outrage, but who loved the doctor and the missionaries tenderly, were stunned and heart broken over the outrage. One boy, in Canton Christian College, wrote a letter to her friends and relatives in this country in which he said:

"*To the Family and Relatives of Dr. Eleanor Chesnut:*

"We are sadly shocked and deeply chagrined to hear of the hideous massacre at Lien-chou. It is indeed a surprise to us. After she and the other missionaries up there have done so much for the benefit of our people, instead of appreciating and feeling grateful for the many kindnesses received, they repaid them in such a cruel and brutal way. This is a shame to our people, a shame to our race! It is a sad and melancholy spectacle to see our people become so degraded and debased mentally; for there is no excuse whatever for their savagery and brutality. When we think of this our hearts break.

"We can imagine your distress and despair at the loss of your loved ones. Believe us, you have our warmest sympathy and prayers for God's blessing upon you all. Your loved one has but gone up to her eternal home to be with the Saviour. She is at peace after a life of labor and toil, enjoying her reward. And who

knows but that her 'faith unto death' influence may be more to the lives of the people at Lien-chou hereafter than it has ever been before?

"Accept our deepest sympathy and heartfelt apology.

"With the utmost respect we are very sincerely,

STUDENTS OF CANTON CHRISTIAN COLLEGE."

Her Message. On the very day of her martyrdom a letter from her was received by the Board in Boston in which she quoted these lines:

"Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be in vain?

"I am not wise to know,
Not sure of foot to go,
My blind eyes cannot see
What is so clear to thee;
Lord, make it clear to me.

"Being perplexed, I say,
Lord, make it right!
Night is as day to thee,
Darkness as light.

"I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skilless hand may break—
Thine can make no mistake."

Out of the great host of missionaries but two others will be selected, both women, and both dis-

tinguished by gracious fruits of the spirit in addition to notable fruits of their work. The first, an English woman, an evangelist, Charlotte Tucker; the other the first qualified woman doctor in all the world to be sent out as a foreign missionary, Clara Swain.

A Lady of England.

How shall one in a few brief paragraphs capture the fragrance and beauty of a personality like that of Charlotte Tucker? Charlotte Tucker, one of a splendid family of ten sons and daughters, was born in 1821 to an English gentleman, Mr. Henry St. George Tucker, and his wife, Jane Boswell. Her father had been a director of the East India Company and a government officer in Bengal, and her five brothers all were in the Indian service. Her early life is full of quiet simplicity and charm. The family were united in the tenderest affection. There were parties, games, charades, and all sorts of merry pastimes, as well as the serious concerns of a household earnestly religious. Charlotte was from the first a person of marked individuality. Her eager imagination revelled in the plays of Shakespeare which her father delighted to read aloud. As a child she began to compose plays which the other children acted out. She had a fund of story and of gay humor that made any place where she was charming and full of life.

Writings.

When not quite thirty years old, Charlotte Tucker sent one of the numerous stories written for the pleasure of little nieces and nephew to a publisher. The quaint, un-

worldly little letter which accompanied the manuscript had no name given and no address. "I ask," she said, "for no earthly remuneration."

One can imagine with what eagerness she saw, some months later, her "Claremont Tales" actually in print. From that time to the end of her long life there was no year in which she did not publish one book, and several years in which her facile pen was credited with a half dozen or more. "Wings and Stings," "The Giant Killer," "History of a Needle," "Old Friends with New Faces," "The Young Pilgrim," "Fairy Know-a-bit," are some of the hundred or more titles of her published works.

Becomes a Missionary.

For twenty-five years after she began to write the current of her life flowed on in its accustomed channels; and then, when she was fifty-four years old, came a great, an astonishing break. These years of middle life had seen the changes and sorrows that so often had come. A dear brother, Robert, a judge in Futteypore, had been killed during the terrible days of the Indian mutiny, and she had the care of his children; her idolized younger sister had married, a beloved niece and godchild had died suddenly; she had tenderly cared for her father and mother and an older sister until they, too, were taken from her. At last, with three fourths of her life journey behind her, she was free from all the dear home ties and duties, able to let a controlling desire of her heart speak. She offered herself as a missionary

to India, to go out paying her own expenses as a zenana worker.

Personality. Let us get a clear picture of her when this step was taken. "She had soft gray hair drawn smoothly away from a fine brow; her clear gray eyes were full of intelligence, and the frank, sweet smile playing over her features made hers a very attractive face." Her tall figure was slight and spare. The years had not saddened her, but only made more gentle her strong and impetuous nature. To nieces and nephews she was the beloved "Aunt Char" who read Shakespeare to them while her busy knitting needles flashed back and forth; who studied Dante with them, reading the sonorous Italian with such joy; who danced with them those evenings at home gavottes whose springy grace they remembered for years afterward. "No one could play games like Aunt Char; she seemed younger than the youngest of us," they said. They remembered too the lively little songs she sang, accompanying her self on the guitar.

Her Motives for Volunteering. Imagine the consternation when this beloved sister and adorable aunt, this popular author and woman of affairs, announced her intention to leave home and friends as a foreign missionary. "Preposterous, fantastic, romantic," said the startled friends and relatives. It was no sudden fancy on Charlotte Tucker's part, but a settled purpose quietly taken after looking the whole ground

over. India had terrible, crying needs; there were pitifully few who were willing to go. God had left her free of responsibility and ties holding her back. She had means of her own so that no missionary funds need be risked on what might prove an unwise venture.

First Experiences. She feared that it might be difficult for her to acquire a language at her age, but applied herself with such intensity that at the end of a year she passed her examination in Hindustani. She did not even wait to speak correctly before attempting conversation; but practiced her first word learned on the first one she met.

Orientalized Herself. She came into the station at Amritsar like a fresh breeze. She sat on the floor with the native Christians at the first church service. She was eager to see all, to hear all, to learn all. "I want to Orientalize my mind," was her frequent word. But all the missionaries, marvelling at the way she seemed to understand the people and sympathize with them, said, "She was born Oriental; her thoughts seemed naturally to clothe themselves in those figures of speech in which the children of the East are wont to express themselves." She would have been glad to adopt native dress if the other missionaries would have permitted, and she seemed perfectly comfortable in positions that are very trying to most Europeans. She rode, for example, in a native conveyance called the ekka, a springless platform on wooden wheels. On this bedding was placed,

and there she sat, gracefully unconcerned, with her feet tucked under her, native fashion.

Her Work: Zenanas. Her missionary service falls into three divisions.

Without sparing herself, she gave hours of every day to patient visitation of the zenanas. During the last years of her life her diary shows that she had access to one hundred and seventy homes. Her methods were individual and original. A picture, a mechanical toy, an allegorical design, served to introduce the topic nearest her heart, the Gospel of Christ. Her love of little children was a passion, and often opened to her jealously guarded doors. "I found myself stroking little brown cheeks," she writes in her journal. This tenderness overflowed to animals. One of her letters while in England had told of meeting a mole one day and stooping to stroke its smooth head; "it was not in the least afraid."

There was an indescribable lighting up of her features when she sang or played the harmonium. Indian Christians sometimes walked a long distance to see this unconscious illumination of her whole face as she sang of Jesus. When she was an old woman, some one expressed surprise that she could sing. "Oh, I sing every day," she said; "if I should stop a day, my throat might find out how old I am."

Her Work: Teaching. The second division of her work was teaching. When, within a year of her settling at Amritsar, a new station was opened at Batala, she felt called to go. Her missionary friends

in view of the isolation and greater hardships, and of her social gifts and graces, urged her to stay where she could devote more time to literary work, have more comforts, and meet the Europeans she was so well fitted to influence. But the inward call was clear, and Charlotte Tucker went to Batala to make her home in the old palace which had been bought for the boys' school.

"From this time forth," writes one of the teachers, "for years to come, Miss Tucker was a mainstay of the Boys' Boarding School, teaching the older boys English and History, taking a motherly interest in all their pursuits, writing for them Batala school songs, inviting them in the evening to little entertainments enlivened by parlor games, visiting the sick, comforting the home-sick new boy, mothering the young convert, besides carrying on without fail her regular visits to the town and villages and her literary work in India and England."

Her Work: Writings. Third came the literary work already alluded to, the writing of books for Indian readers. In this she had a genius. Her fables and allegories, her meditations on the parables of Jesus, went straight to the native heart. They were translated into many languages and sold in the most inexpensive form by the thousands. Indeed, these tiny books may well prove to be her most important contribution, for their good work seems just begun, the demand for them is continually increasing. The titles of some of them are: "Two Pilgrims to Kashi," "The Prophet and the Leper," "The Wonderful

Medicine," "Eight Pearls of Blessing," "Story of the Pink Chaddar," "Turban with a Border of Gold," "The Intercessor," "Widows and the Bible," "The Bag of Treasure." One or more of these were written in the month of vacation that she allowed herself each year of her eighteen years of continuous service.

Her Influence. Her personal influence among the missionaries might well be enumerated as her fourth form of service. She became "Auntie" to them all. No wedding festivities were complete without her inimitable fun and frolic. Her extreme simplicity of life was a challenge to those younger and stronger. She allowed herself only the bare necessities of life, and gave away all the rest of her income in such secret and unostentatious ways that only the recipient will ever know.

Her exquisite humility of spirit smoothed away any irritation that her impetuous, impulsive manner might have caused. "She is beloved and honored by rich and poor, young and old. She is our sunshine. Her bright fancies, her quick perceptions, her wise suggestions, are invaluable to all of us in the mission. Life has seemed to me a different thing since God brought her to us," wrote Mrs. Elmslie. The real inspiration, after all, was not in what she did or said, but in what she was. When she read the life of Bishop Gobal, she said: "A humbling book; I feel like a barnyard chicken looking up at an eagle, and chirping, 'I'm a bird, too.' "

Speaking to another missionary, she said: "We are only the housemaids. We open the door, but they come in, and go themselves up to the King."

Her Monument. After more than eighteen years of faithful labor, God called his old servant home; so frail and worn, so brave and trusting, still pouring our her remnant of strength ungrudgingly, but oh, so weary and so glad to go!

In the model Christian village, Clarkabad, that has risen to memorialize Clark of the Punjab, where cleanliness and thrift, happy children and happy mothers, schools and churches, take the place of filth and misery, there has been placed a pure white stone in memory of A Lady of England who became A Lady of India.*

Pioneer Medical Missionary. A more than ordinary interest attaches to the personality and career of the first woman in all the world sent as a fully equipped medical missionary to minister to women and children in non-Christian lands. In these days it is difficult to realize the fibre of oak and steel that the woman pioneers had to have. Their paths were made hard for them by persecution and misrepresentation as well as by social ostracism. Mrs. Bainbridge tells the story of how her mother,

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one of the first women to secure her medical degree, returned after several years' practice to her native town. She called upon her old pastor, who returned her card by a servant, saying that he could not consent to receive a woman who had so demeaned herself. When to the prejudice against women doctors we add that against foreign missions, and to that the disapprobation of "single females" starting out for work in the Orient, we have a triad that would daunt any purpose but the stoutest. Clara Swain came to the Kingdom for just such a time.

Trained for Future Work. In her quiet country home in the little village of Castile, N. Y., the young girl grew up "different" from her rosy, giggling, schoolgirl mates. When other girls were quite content with such stray crumbs of education as they could pick up in the district school, she was ambitious for an education; and she got one, too, by the costly process of training and self-sacrifice. When there were no foreign missionary societies to impress missions upon the young, and most people lived in contented ignorance of any big world outside their own country, her alert imagination was fired by the scant records of pioneer missionaries, and she longed to be a missionary. When a woman doctor was *anathema maranatha* to every orthodox mind, this quiet country girl decided that she would be a physician. The story of her teaching, her struggles, cannot be told in this brief sketch. Her first help up the medical

ladder was given her by a remarkable woman, Dr. Cornelia Greene, who had established a sanitarium at Castile. (It was that Dr. Greene who came to a hospital in Rochester and asked for the most unpromising and heavily handicapped baby, one that no one else wanted for adoption; but "that is another story.") After study with Dr. Greene and invaluable experience in the sanitarium, Miss Swain was finally able to reach her heart's desire, and attend the Woman's Medical College in Philadelphia. She was graduated in 1869, and, as we have already seen, sent out in November of the same year to Bareilly, India, by the newly formed Woman's Foreign Missionary Society of the Methodist Episcopal Church.

First Work in India.

Her first work was to establish a dispensary and form a medical class of seventeen native girls, most of them Eurasians, who had already been prepared by Dr. and Mrs. Thomas in the hope of just such an opening.

For three years she continued her most exacting and thorough instruction of these young women. When they were examined by a Board of three English physicians, thirteen out of the sixteen were certificated to practice. They had been able to have the close personal attention of Dr. Swain, and in the dispensary and orphanage had received a great deal more practical training in the actual handling of disease than falls to the lot of most medical students. Work pressed upon the new doctor at once, one hun-

dred and eight patients coming to her during the first six weeks after her arrival. Many of these were from the native Christian community.

Private Practice. Quite contrary to the expectations of the missionaries, she very soon began to be called upon to visit the native ladies. Her first case was an interesting one. There was living in Bareilly a Brahman of high standing, a government official, who had adopted advanced ideas of female education. He sent his young son one day to make salaam to the new doctor, with the respectful request that she would visit his wife, who was ill. Dr. Swain's own account of the visit is most vivid:

"We were received very cordially and treated with pawn, or betel, served on large leaves, as it would defile their dishes to be even touched by a Christian; and they requested that we take home the food that we did not eat, as it would be no use to them. After seating us, the gentleman brought his wife and introduced her, telling her to shake hands with us, then offered her a chair and told her to sit in it. I am told that this is very remarkable—that a native seldom pays his wife such respect."

Then follows a full account of the rich garments and ornaments of this poor sick lady. She was dressed in silk embroidered in gold, with a chuddah of fine, delicate texture of many colors with a deep gold and silver border. Rings in her ears, hoops of pearls in her nose, gold chains on her neck, ten bracelets on each arm, rings on all her fingers, her ankles, her toes, completed the gorgeous picture.



Ewing Galloway

House of Mary and Martha in Bethany

Record Made During First Year.

A letter written about this time by Mrs. Thomas says that Dr. Swain had been called to the best and wealthiest families, and in no case had she failed to command their respect and confidence. She had lost but three patients, and those children, to whom she was called in the last extremity. In the first year she was called to sixteen different zenanas, prescribed for twelve hundred patients at the dispensary, and made two hundred and fifty visits to the homes of patients.

How the Hospital Began.

The growing work of the dispensary soon made the need of a hospital evident. The homes of the poor were dark, dirty, utterly unsuited for surgical cases. Dr. Swain's own room was all too small, even for the dispensary. She knew that a suitable hospital building would cost at least ten thousand dollars, but thought half that amount might be raised on the field. While they were corresponding and investigating possible sites for the hospital, they had a marvellous gift. What could be more improbable than that a Mohammedan prince, bitterly opposed to Christianity, should deed to the mission for hospital purposes forty-two acres of land containing an immense brick house, trees, two fine old wells, and a garden? Yet this improbable thing happened, exactly like a tale from the "Arabian Nights."

The Nawab of Rampore owned this delectable piece of property adjoining the mission; the mission-

aries cast longing eyes at it, but never dreamed that the Nawab would ever sell it, much less give it for such a purpose, as he was known to have boasted that no missionary should ever set foot in his city of Rampore. It was a British commissioner who advised them in this dilemma to go straight to the Nawab and present their request in person.

A Princely Gift. What follows sounds strange in the everyday annals of missions. Dr. and Mrs. Thomas and Dr. Swain decided to go to Rampore, forty miles distant, and present their request to the Prince. When he heard they were coming, he sent relays of horses and a grand state coach with grooms and outriders and an escort of cavalry. They entered the city amid the salaams of bowing inhabitants and were driven to the house reserved for the guests of royalty, where they feasted on Oriental banquets of great magnificence. That night the Prince had his guests driven about the city, but excused himself on the plea that he was specially engaged in his prayers. The next morning the wondering missionaries were admitted to the palace, while royal elephants made obeisance on the right hand and on the left. They entered the "presence," and were seated by the side of royalty. After compliments had been exchanged, the Prime Minister told Mr. Thomas to make his request, which he began in much trepidation to do. He got no farther than to explain the purpose for which they were desirous of securing the estate in Bareilly belonging to his

highness, when the Prince smiled and said graciously: "Take it, take it. I give it to you with much pleasure for such a purpose." The amazed missionaries could only stammer thanks for the princely gift and return home in a daze of bewildered gratitude. Imagine the joy in the mission as they rehearsed the wondrous tale, and the thanksgiving that went up to the God, who had so graciously answered prayer.

The First Woman's Hospital.

Thus the site for the first woman's hospital in all India came into the possession of the mission. The grounds had to be enclosed, the roads built, the house repaired and adapted for a residence for the missionaries, and a new building erected for the hospital and dispensary. The dispensary consisted of six rooms, a clinic where patients were received, an operating room, an office, a lecture-room, and two rooms used for bathing. The hospital dormitories, with long verandas, were built of brick, plastered inside and out, and tinted. Hindus, Christians, and Mohammedans had their separate quarters.

At first the hospital patients came slowly, distrustful of so great an innovation. The second year there were fifty patients in the hospital and thousands in the dispensary. Quite a proportion of the hospital patients were high-caste Hindus, who were allowed to bring family servants so that they might not break caste. One woman, when asked why she brought her husband, said that if she came alone her friends would give her a bad name. These shut-in

ladies loved the freedom of the hospital and shaded garden, where they could walk without reproach. "If I walk out at home," said one, "my friends and neighbors think I am very bad."

Home on Furlough. At the end of five years of strenuous labor, Dr. Swain's health broke down, and she was sent home to recuperate. It was four years before her shattered strength was sufficiently built up for her to return to her beloved work. On her return she found everything going on prosperously, and once more devoted herself to the ever expanding active ministries of the hospital.

A Summons from Royalty. For the second time this plain American woman was to come in contact with royalty. Not more than a year after her return a native secretary of the Rajah of Khetri (Rajpootani) called on Dr. Swain to know whether she would attend the Rani (wife of the Rajah) if summoned. It seems he had called on several women physicians with the same request and was to make a report to the Rajah of what he learned of their ability and reputation. In about a month a telegram came, summoning her to be ready to go to Khetri in ten days when her escort should arrive. She reported in great state with a native Christian teacher, a companion, an English nurse, a cook, and two servants. The journey was picturesque, if a bit slow and fatiguing. There was a camel chariot, two palanquins carried by seventeen men each, riding horses and elephants, and, for the two native servants, a rath drawn by

beautiful white oxen. An escort of one hundred men-servants protected the train of the foreign doctor summoned to the Rani.

A Novel Position. When the Rani was much improved under Dr. Swain's skilful treatment, the Rajah proposed to Dr. Swain that she remain as palace physician for the women and children and open a dispensary for the women of the city and surrounding country. At first she did not feel that she could leave her beloved hospital; but, as she prayed and thought, it seemed to her more and more clear that the Lord's hand was in it. Here was an opening to a field not before open to the missionaries, a native state comprising millions of people. These Rajpoots would never call a missionary, never listen to preaching in the bazaars. But here she was in a position to meet leading people, free to go and come, urged to open a dispensary. She decided to remain in the place where God had so strangely led her. Permission was secured to open a school where her companion could teach. She was left perfectly free to teach Christianity and the Bible to the Rani and her little daughter. Here for seventeen years this noble missionary of the cross lived and worked. In and out of the market place she moved, ministering to the sick. She distributed copies of the Scripture; holy hymns were sung by the women in the palace.

In 1896 she retired from active service and returned to Castile, N. Y. During the Jubilee cele-

bration of the founding of Methodist missions in India, 1907-1908, she had the great joy of revisiting the land of her adoption and of noting at Bareilly, and in many other places, the growth of the medical work that she had so successfully pioneered.

Who Follows in Their Train.

Such are a few out of the great army of missionary heroes and heroines. They are the true apostolic succession. They set forward the standard of the cross in lands unclaimed for the Crucified. Future ages shall call them blessed. From age to age they come and serve and die. They all embrace an ideal, the highest in the world. They all enlisted for a war, the greatest ever known. They all followed a leader, Lord Emanuel.

"O God, to us may grace be given
To follow in their train!"

PRAYER

"To thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please thee, who didst so humble thyself to the death of the cross, to condescend to accept all that I give and offer to thee, that I, my wife, and my children may be thy lowly servants. . . . O Lord of glory, if that blessed day should ever be in which I might see thy holy monks so influenced by zeal to glorify thee, as to go into foreign lands in order to testify of thy holy ministry, of thy blessed incarnation and of thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion would return with which the holy apostles met death for their Lord Jesus Christ!"

—*Raymund Lull* (1236-1315).

SELECTIONS FROM THE PERIOD

A MISSIONARY'S CREED

"I believe in one only unborn and invisible (or indivisible) God, and in his only begotten Son, one Lord and God, the Creator of all creatures, to whom none is like, but he is God over all and over ours; and in the Holy Spirit, the power which enlightens and sanctifies, who himself is neither God nor Lord, but a servant of Christ, subject and obedient to the Son in all things, as the Son is subject and obedient in all things to the Father, the Blessed forever."—*Ulfilas* (318-388)

CATECHISM

A portion of the catechism presented to candidates for baptism in the eighth century:

Q. Forsakest thou the devil?
A. I forsake the devil.
Q. And all devil-worship?
A. And I forsake all devil-worship.
Q. Believest thou in God, the Father Almighty?
A. I believe, etc.
Q. Believest thou in Christ, the Son of God?
A. I believe, etc.
Q. Believest thou in the Holy Ghost?
A. I believe, etc.

"Love, it is heaven."
"And hate?"
"Hate is hell."
"And conscience?"
"It is the eye of God in the soul of man."
—*Cadoc* (a sixth-century monk) to his disciples.

Chapter IV

INTELLIGENCE TESTS

Mark each statement with an "F" or a "T" to indicate the truth or falsity of the statement.

1. Two great missionary names during the dark ages are Raymund Lull and St. Francis.

2. Lull and St. Francis both tried to take the gospel to the Saracens.

3. Raymund Lull believed that force was stronger than love.

4. Two heroic young Arabs were Abdallah and Sabat.

5. Abdallah and Sabat proved that no Moslem could be converted.

6. Henry Martyn is the story of a missionary who failed.

7. Henry Martyn translated the Bible into Persian.

8. Bishop Crowther is the name of a gifted Englishman.

9. King Khama was a Christian African Chief.

10. Khama's only weakness was his fondness for strong drink.

11. Eleanor Chestnut was a young American who went as a medical missionary to India.

II

Fill in the blanks with the correct word.

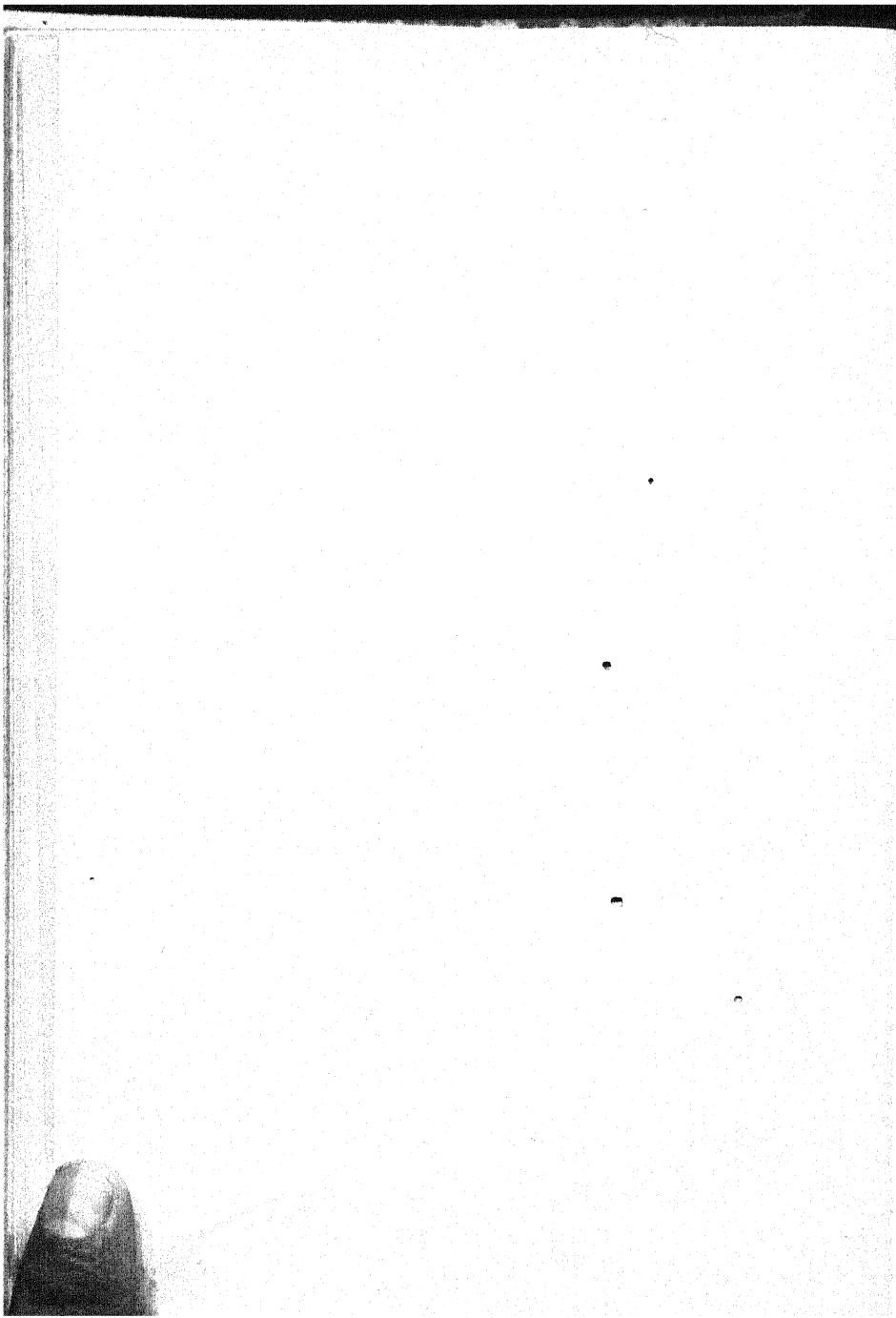
The inner core of God's self-revelation is_____.

Raymund Lull said: He who_____ _____lives not; he who_____ by the_____cannot die.

Lull was a_____ _____nobleman.



Doctor Eleanor Chesnut



Raymund Lull never made a_____.

Abdallah confessed Christ, then fled for his life to_____in_____.

Sabat also_____Christ, and laid down_____ _____in defence of his_____.

Henry Martyn was one of the early missionaries to the_____. He translated the Bible into_____.

Martyn was master of_____languages.

_____was an African slave boy who became a_____.

The name Khama means_____.

King Khama fought the_____ _____.

Eleanor Chestnut was martyred in_____in the year_____.

Mitilarism has nothing to teach Christianity regarding the practice of the heroic virtues. A religion which was born in the supreme act of sacrificial courage, wh ch defied the centuries of persecution, which mastered in turn the virile races of Europe, which conquered despotism and cast out slavery, which has subdued savage tribes and now holds its outposts in all dark and cruel parts of the habitable earth, is not a religion to be asked to sit at the feet of modern militarism. On the contrary, it ought to be made a function of modern Christianity to expose the mock heroics of militarism—its affectations, its cheap swagger, its intolerable insolence, its scorn of all knightly qualities. . . . Christ based His hopes and expectations upon moral conflict. He made moral courage the indispensable requisite for those who proposed to do His work among men. . . . We must turn to militant Christianity to furnish us with its spirit of hospitality to the emerging races. . . . The militant spirit of Christianity demands place and room for each advancing race in the name of "the God of the whole earth."—*Tucker.*

OUTLINE OF CHAPTER V

AIM: To show that in spite of the extent and power of the missionary witnessing much remains to be done, that there are vast geographical and racial areas yet untouched, and that the circumstances of our time call us powerfully to fresh endeavor.

I. INTRODUCTORY

II. UNOCCUPIED AREAS IN ASIA AND AFRICA

III. THE MOSLEM QUESTION

IV. MOSLEMS AND CHRISTIANS COMPARED

V. NEW DAY FOR MISSIONS AMONG MOSLEMS

VI. HEROISM NEEDED
Illustrations from various missions

VII. THE INDIANS OF LATIN AMERICA
How destroyed.

VIII. THE INDIANS OF SOUTH AMERICA
Forest Indians and semicivilized Indians.

IX. WRONGS OF FOREST INDIANS

X. CHRISTIAN EFFORTS AMONG FOREST INDIANS

XI. INDIANS OF MEXICO
The revolution, Protestant work in Mexico.

XII. CALL FOR PIONEERS

XIII. THE JEW A NEGLECTED PEOPLE
Persecuted, a new attitude, Jewish converts.

XIV. WHAT CAN WE DO?

CHAPTER V

The Unfinished Task

In our rapid survey of the field it might seem that the missionary task were almost done, but such is far from being the case. There are great areas of suffering and injustice yet unrelieved; there are great areas of territory yet unoccupied. Even in lands long recognized as mission territory this is true; but there are lands containing millions of people that are absolutely untouched, lands not within the view or future plans on the part of any missionary society. These vast, untouched areas, after a hundred years of missionary endeavor, are certainly a challenge to the Church.

Unoccupied Areas in Asia. In Tibet there are six millions of people with no mission stations. South of Tibet are Bhutan and Nepal with more than five million people and no Christian missionary. Farther to the west is Afghanistan with four millions, and Bokhara with a population of a million and a half, and Khiva with a population of eight hundred thousand, all without missionaries. The territory of Central Asia includes in all a population of twenty-six millions and an area almost equal to the United States (excluding Alaska). In all of it the occupation is exceedingly inadequate; in most of it the occupation has not yet begun. Besides this there is in South-

eastern Asia a great region under French control in which, save for a very few Roman Catholic missionaries, there is practically no Christian missionary work in a population of 21,500,000.

In Africa there are fields untouched, for which no mission is making plans. All along the region back of the southern coast of the Mediterranean and running down the western coast to Eastern Liberia, Dahoney and the Ivory Coast, and Northern Nigeria there are millions of people with no missionaries. There is a great region in the Egyptian Sudan; in fact, there are not fewer than 70,000,000 people living in great unreached areas of Africa that the Church has never made an attempt to reach and does not plan to make any attempt to reach in the near future.

Unreached Arabia.

Arabia has a population of 3,000,000 in provinces yet unoccupied. The strategic importance of winning Arabia has never been recognized. The Dutch Reformed Church, to its credit, has a mission in Arabia but touches only the fringe of this mighty peninsula. There is no finer race of men on earth than the Arabs. Strong and beautiful in body, keen and alert in mind, they are bound to have a great influence when they swing out into the stream of the world's life. It is hopeless to think of winning the Moslem millions without winning Arabia. Here is the language—one of the most marvellous and delicate instruments of thought ever forged—and here the Holy City, and here the cradle



Underwood

Mother and Baby in Palestine Today

of Islam. The task to be sure is not easy; it is for that reason the more inspiring. Says Dr. Zwemer in his *Unoccupied Mission Fields:*

"Arabia is important also because of the Arabic speech. Some time ago, a typewriter firm, in advertising a machine with Arabic characters, stated that the Arabic character was used over a wider area than any other. A professor of Semetic languages was asked: 'How big a lie is that?' He answered: 'It is true.' Arabic literature is found throughout the whole Mohammedan world, and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among the Mohammedans. It is growing in influence and power, and is one of the great living languages of the world. The Arabic Koran is a text-book in the day schools of Turkey. Afghanistan, Java, Sumatra, New Guinea, and Southern Russia, Arabic is the spoken language not only of Arabia proper, but forms the linguistic boundary of that peninsula three hundred miles north of Bagdad to Diarbekir and Mardin, and is used all over Syria and Palestine and the whole of Northern Africa. Even at Cape Colony and in the West Indies, there are daily readers of the language of Mohammed. The Arabs themselves say: 'Wisdom hath alighted upon three things—the brain of the Franks, the hand of the Chinese, and the tongue of the Arabs.' This wonderful, flexible, logical speech with its enormous vocabulary and delicacy of expression can only be won for Christianity, when Arabia is won for Christ. 'It surely is not without a purpose,' says Edson L. Clark, 'that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerated, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of Southwestern Asia to yield to the transforming influence of Christianity and a Christian civilization. But to these influences, it will assuredly yield in the fulness of time.'"

The entire Moslem population of the globe numbering some 200,000,000 is largely unreached and untouched. A few feeble efforts have been made, but the problem is as yet neglected. Here is a great sphere for mission work yet unattempted.

The Moslem Question. Here is one of the major questions facing the Christian Church: a great number of Moslems, over two hundred millions, who have failed to be reached because we have never given our strength to it. Many Christians believe that it is impossible to reach a Moslem. No impression could be more false. In almost every mission in regions where there are Moslems, there will be found individual Moslem believers. In the Methodist Mission in India, for example, Dr. Butler's first convert was a Moslem judge, won by the stammering and imperfect street preaching of Doctor Butler when he was, as yet, but poorly acquainted with the language—by his first sermon, in fact. It is freely admitted that the winning of Moslems is particularly difficult. Their pride in Islam, their fanatic fatalism, their intolerance which decrees death to the man who apostatizes from Islam, all make the winning of disciples difficult to the pioneer. But with Christian fortitude and perseverance these obstacles have been overcome. Says Dr. Zwemer in his *Unoccupied Mission Fields:*

"When we first came to our field," writes missionary Hogberg from Central Asia, "it was impossible to gather even a few people

to hear the glad tidings of the gospel. We could not gather any children for school. We could not spread Gospels or tracts. When building the new station, we also had a little chapel built. Then we wondered, 'will this room ever be filled up with Moslems listening to the gospel?' Our little chapel has been filled with hearers and still a larger room! Day after day we may preach as much as we have strength to, and the Moslems no longer object to listen to the gospel truth. 'Before your coming hither no one spoke or thought of Jesus Christ, now everywhere one hears His name,' a Mohammedan said to me. At the beginning of our work they threw away the Gospels or burnt them, or brought them back again;—now they buy them, kiss the books, and touching it to the forehead and pressing it to the heart, they show the highest honor that a Moslem can show a book."

Fine Qualtities of the Moslem. There are many things for Christians to admire about the Moslems: (1) Their steady loyalty to their religion. Many Christians do not carry their religion with them when they go to a foreign land. The Moslem always takes his, glories in it, is not ashamed to pray wherever he is, forces his loyalty and his faith upon the most unwilling attention.

(2) The Moslem, too, is gloriously missionary. Wherever he goes he seeks to win others to his faith. A Moslem trader or farmer or soldier is a planter of the Moslem faith.

"The spirit of militant fanaticism is very strong among the Moslems. Every simple, untaught Moslem is a missionary of his religion, and the poor, dark, untaught heathen or half-heathen tribes cannot resist this force. In many baptized aboriginal villages, the men go away for the winter to work as tailors in Mos-

lem villages. There they are taught and fanaticized, and when they return into their villages they bring with them Moslem ideas and influence their homes." (*Unoccupied Mission Fields.*)

If only we, as Christians, had half the zeal of the Moslem for propagating our faith, the world might be won for Christ in this generation.

(3) The Moslem has no race prejudices. Within the bonds of his faith all believers are brothers. There is nothing of the world-wide vision of Christianity in Islam; its followers are taught only arrogant contempt for all unbelievers; but to the believer, whether he be black or white, cultured or ignorant, rich or poor, there is a democratic equality of privilege that is magnificent. In the struggle for world expansion between the two religions Christianity is terribly handicapped by the race prejudices of its followers. In contrast to our customs there is in Islam no such thing as a Mosque reserved for the members of one race. In the great university of El Azhar in Cairo, aristocrats from Persia sit or sleep side by side with blacks from the Sudan. Races sensitive to contempt are repelled from the Christian gospel by the arrogance of Christians.

Defects of Islam. With all its excellencies Islam has terrible and structural defects that unfit it to be the religion of mankind. Its code of ethics is limited and, in some respects, evil; it tolerates, when it does not foster, slavery; it degrades

womankind; it fails to reveal the fatherhood of God. Its followers, however, have such strong traits of will and purpose that there is no group more worth winning for Christ than the Moslem, and there is none more neglected. If we continue to despair of the Moslem and to neglect him, the time may come when, gathering all his fanatical strength for one more onset, he may again disturb the peace and security of the world as he did in the seventh century of our era.

"What would we think of a general," writes Missionary Hogberg, "going to war, who paid most attention to the weak force of the enemy, trying to omit the main force. I believe, brethren, that Islam is the main force, to which we must pay a certain attention, and open a well-planned and organized crusade. If Christianity does not, in due time, take up this missionary question and go in for real work, a time may come when men like Tamerlane will blow the trumpet and get the Moslems to stand up for a holy war and move the whole stock of 200 millions from the east of Africa to the great ocean, and there will be bloodshed so terrible that something similar to it will not have been known before in the history of the world." (*Unoccupied Mission Fields.*)

The winning of the Moslems of Central and Western Asia, of Arabia, and of Northern Africa is one of the major tasks of the Missionary Statesmanship of the Christian Church. No weaklings should undertake it; no half gospel will win the upstanding Moslems. It is only the gospel of the Son of God, who loved us and gave himself for us that will reach and hold the Moslem.

A New Day for Missions among Moslems. The war has shaken every thing that could be shaken and brought a new day of opportunity for missions among the Moslem world. The startling facts of the Turkish revolution have not yet penetrated our thinking. The abolishment of the Kaliphate, the giving up of the veil and the flag, the adoption of Sunday and the Christian calendar, the taking over of a new code of laws (the Swiss code), the adoption of Western education, the translation of the Koran into Turkish, the forbidding of all religious teaching (even that of the Koran) in their schools: these are all amazing steps. They mean that the door to the heart of the Moslem is open as never before. It is even becoming comparatively safe for a Moslem to openly profess his faith in Christ.

Quality of Moslem Converts. These Mohammedan converts make magnificent Christians. Their faith in Christ is the deepest thing in their lives. The story of one such hero of the faith is told by Dr. Zwemer in *Unoccupied Mission Fields:*

"Listen to the story of the conversion and martyrdom of Abdul Karim, the Afghan convert: With a real devotion to Christ, he was taken with the intense desire, in the summer of 1907, to enter Afghanistan and preach the Gospel. Crossing the frontier at Chaman, he was seized by Afghan soldiers, brought before the Governor of Kandahar, offered rewards and honors if he would recant, and when he refused, was cast into prison, loaded with chains. He was examined by the Amir, but remained firm in his confession. Then he was marched off to Kabul in chains, with a

bit and bridle in his mouth, while every Mohammedan who met him smote him on the cheeks and abused him. Finally, when he was set at liberty, he tried to find his way back to India, was seized by the people in a village, carried to their mosque, and ordered to repeat the Moslem creed. Abdul Karim refused. 'A sword was then produced and his right arm cut off, and he was again ordered to repeat it, but again refused. The left arm was then severed in the same way, and on his refusing the third time, his throat was cut.'"

The Heroism Demanded.

'The Moslem is not to be won without heroism, without blood. The men and women who are called to the task must be those who, like Paul, feel, "Woe is me if I preach not the gospel."

"Christ the Son of God hath sent me
To the midnight lands;
Mine the mighty ordination
Of the pierced hands."

I can but quote the magnificent words with which Dr. Zwemer ends his appeal for missionaries willing to go to the unevangelized Moslem lands.

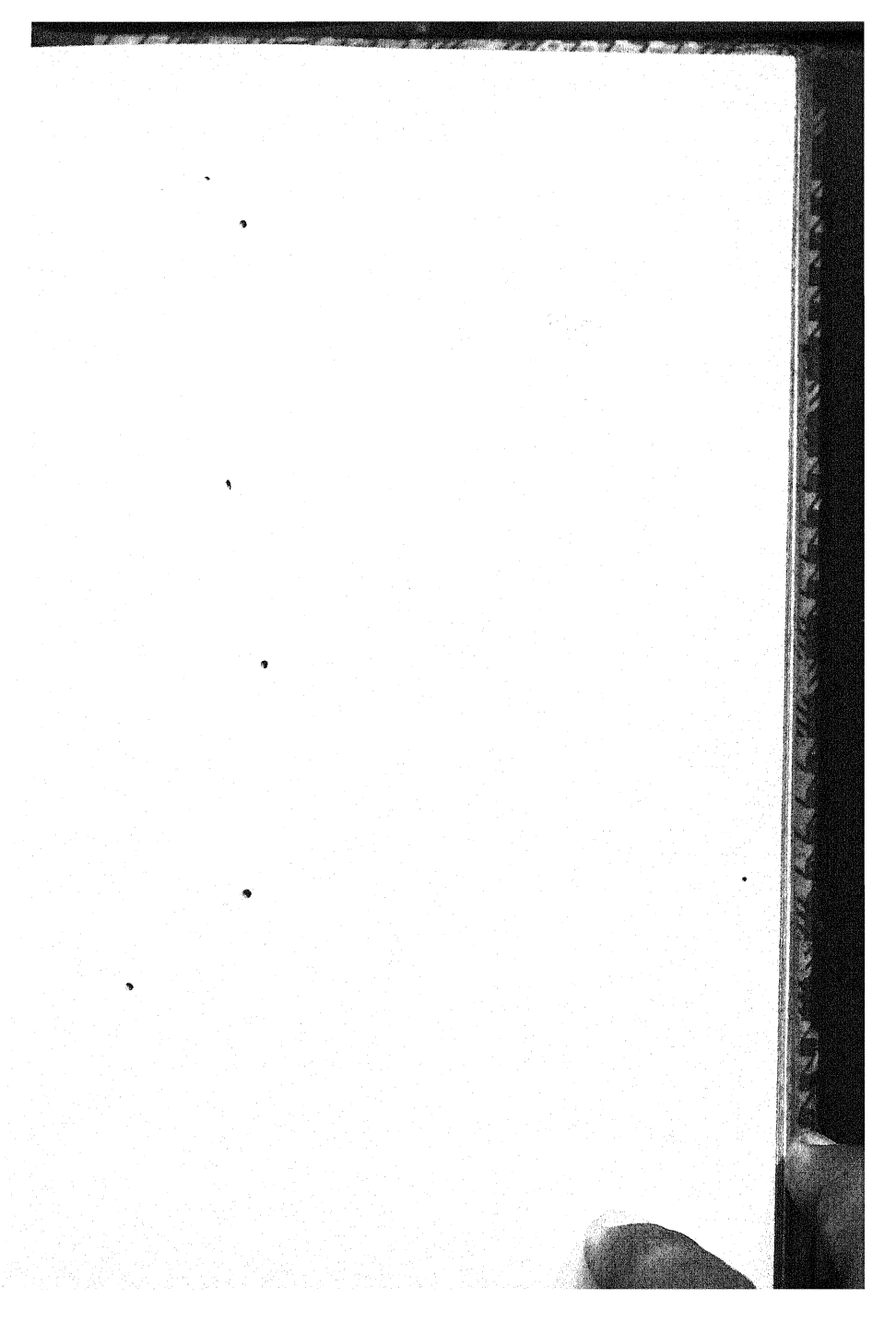
"The unoccupied fields of the world await those who are willing to be lonely for the sake of Christ. To the pioneer missionary the words of our Lord Jesus Christ to the apostles when He showed them His hands and His feet, come with special force: 'As my Father hath sent Me, even so send I you.' He came into the world, and it was a great unoccupied mission field. 'He came unto His own, and His own received Him not.' He came and His welcome was derision, His life suffering, and His throne the Cross. As He came, He expects us to go. We must follow in His footprints. The pioneer missionary, in overcoming obstacles and

difficulties has the privilege not only of knowing Christ and the power of His resurrection, but also something of the fellowship of His suffering. For the people of Tibet or Somaliland, Mongolia or Afghanistan, Arabia or Nepal, the Sudan or Abyssinia, he may be called to say with Paul, 'Now I rejoice in my sufferings for you and fill to the brim the penury of the afflictions of Christ in my flesh for His body's sake which is the Church.' What is it but the glory of the impossible! Who would naturally prefer to leave the warmth and comfort of hearth and home and the love of the family circle to go after a lost sheep, whose cry we have faintly heard in the howling of the tempest? Yet such is the glory of the task that neither home-ties nor home-needs can hold back those who have caught the vision and the spirit of the Great Shepherd. Because the lost ones are His sheep, and He has made us His shepherds and not His hirelings, we must bring them back.

"Although the road be rough and steep
I go to the desert to find my sheep."

"'There is nothing finer nor more pathetic to me,' says Dr. Forsyth, 'than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won; so that they cannot rest in England, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted home-sickness, this passion of a kingdom which has no frontiers and no favored race, the passion of a homeless Christ!'

"James Gilmour in Mongolia, David Livingstone in Central Africa, Grenfell on the Congo, Keith Falconer in Arabia, Dr. Rijnhart and Miss Annie Taylor in Tibet, Chalmers in New Guinea, Morrison in China, Henry Martyn in Persia, and all the others like them had this 'inverted home-sickness,' this passion to call that country their home which was most in need of the Gospel. In this passion all other passions died; before this vision





Ewing Galloway

Looking from Olivet

all others faded; this call drowned all other voices. They were the pioneers of the Kingdom, the forelopers of God, eager to cross the border-marches and discover new lands or win new empire."

Indians of Latin America. Of all the unoccupied fields of the world we choose another, work among the pagan and semi-Christian Indians of South and Central America and Mexico. Here is a vast population, a numerous and a forgotten people toward whom the eyes of the Christian world are just beginning to be turned. The Indians of South and of North America differ in many respects, but in one most evidently. Those of the South are very numerous, those of the North few and scattered. Indeed it is doubted by some authorities whether those of North America were ever much more numerous than they are today. As over against about 350,000 in North America, there are not less than 8,000,000 Indians in South America. Out of Mexico's 20,000,000 population but one fifth are of pure European descent; there are at least 3,000,000 pure blood Indians speaking their own languages. In Guatemala, Central America, the proportion of the whites is very much smaller. The Indians number about 1,500,000. The most numerous class is the pure Indian; the next, ladinos, the intermixture of white and Indian blood; then the offspring of Indian and negro blood, called zambos. In Salvador and Costa Rica the population is predominantly white.

Indians of South America. The Indians of South America, numbering about 8,000,000, are divided into two classes: (1) The descendents of the former civilized races found mostly in Bolivia, Peru, Ecuador and Paraguay. These number about six millions. (2) The forest Indians, broken up into hundreds of tribes scattered throughout the interior of the continent. These would not exceed 2,500,000 and may be not more than 2,000,000. The Indians of Argentina are not numerous, probably not more than 10,000. Half the population of Bolivia of about a million are pure Indian, and half the remainder are half-breeds. In Brazil there are at least a million and a half Indians. In Equador the bulk of the population is Indian. In Peru also, more than half the population is Indian. Uruguay is the only country in South America in which there are no Indians.

Indians, How Distributed. The majority of the pagan Indians live in the basin of the upper Amazon along the banks of its tributary streams. These forest Indians are divided into about 300 tribes speaking different languages. The Amazon system drains an area larger than one third of the entire country, twice as great as that of any other river in the world.

"The Amazon system is made up of more than a thousand streams, with thirty thousand miles of navigable waters. Three of its main tributaries exceed two thousand miles in length, and eight are one thousand miles or more in length. This colossal

combine of great rivers drains sections of no less than five countries, namely, Brazil, Columbia, Ecuador, Peru, and Bolivia." (Hay.)

All travel is by water, slow and costly; the hinterland is made up of impenetrable labyrinths of huge forests. The Indian villages along the bank are isolated.

Wrongs of the Forest Indians.

The treatment by the whites of these wild forest Indians has made all whites of decent life and purpose their debtors. No wonder that the Indians have a belief that the only good white man is a dead one. The hideous cruelties perpetrated by the whites upon the forest Indians are, unfortunately, too well attested for doubt. They had the misfortune to live where the forests were full of rubber trees. The rubber gatherers, lured into the country by the prospect of monetary gain, forced the Indians to gather the rubber by every form of rapacious cruelty. Says General Rondon, the friend and companion of Theodore Roosevelt on his journey through the upper Amazon country, in speaking of the rubber trade:

"Their docile and inoffensive natures were no protection to the Indians. Often they were pursued and shot down, and the villages devastated and burned by the civilized people, who acted thus that they might obtain the monopoly of the rubber forests."

In speaking of the Parecis, a gentle and hospitable people, Alexander R. Hay says in his *Indians of South America and the Gospel:*

"The Parecis received the incoming white man well. They were, and still are, a gentle and very hospitable people. Never will the writer forget the kindness with which he and his companions were received when visiting their villages. The rubber-gatherers employed them to collect the rubber, and, alas, the Indians soon found that their liberty was gone. They were induced to get into debt, were paid in great part in rum, and charged extortionate prices for anything they received. Ignorant of the white man's ways, unable to read, and having no knowledge of figures, they were at the mercy of their masters. Their debts could never be paid, and, when a man died who was held to be owing money to his employer, his wife and children were held in payment. Thus a most cruel system of slavery was established amongst them. They were treated as slaves, placed in the stocks in the tropical sun and flogged that they might gather more rubber. Syphilis and other venereal diseases were introduced amongst them. Tuberculosis and epidemic diseases soon spread amongst the tribe, and within ten years only a small remnant was left.

Slave Trade in South America. We pride ourselves that the blot upon white honor, the slave trade, is no more; but alas it still goes on in the interior of South America. Most of the wild tribes and many of the semicivilized Indians are in virtual slavery to the whites. This description of the cruelties of the slave system among the Indians of Peru was given no longer ago than 1925, in the official report of the Congress on Christian Work:

"They are cursed with the slave trade also. Large bands of dissolute savages roam through these great forests, killing the protectors of the families and then carrying the women off to be sold to white people, who own large plantations in these interior re-

gions. This slave trade is encouraged by the whites, who offer large rewards to the savages and urge them to bring the women and children to them, making as a pretext the desire of saving them from death, to which they have been condemned by witchcraft."

In return for the fiendish cruelties practised upon them by the whites, many tribes of Indians now cherish a fierce resentment and hatred of the whites, and revenge themselves cruelly when opportunities present themselves.

Christian Efforts among Forest Indians. A beginning has already been made in the evangelization of the forest tribes. In his book, *Indians of South America*, Rev. A. R. Hay tells a fascinating story of the work of the Inland South America Missionary Union among the Terenas of Brazil. Like most of the wild tribes swept with diseases introduced by the whites, sometimes purposely, the Terena Indians were decreasing when Christian work was begun among them some fifteen years ago; but now their chief town, Bananal, is remarkable for the number of its children, and the population of the tribe is increasing steadily. Nothing but the gospel of Christ will save these wild tribes from extinction.

Work among the Terenas. The missionary work among these wild Indians of Brazil followed the usual lines: the learning of the language, the ministry of simple medical aid, translation of the Bible, beginnings of elementary education, industrial instruc-

tion and aid. The Indians, slowly at first and then more rapidly, began to accept the Christian way of life. Many stories are told regarding the first converts, some of them very remarkable. Among them is one of Marcolino the chief of Bananal village.

In the beginning he was the most determined opponent of the gospel, refusing to aid the missionaries in getting the necessary building materials and opposing them in all sorts of more subtle, but not less trying, ways. As Marcolino saw the bravery and good cheer of the missionaries, experienced their real friendliness and patience under insult, he began to long to know more of the new religion they had come to teach. He and his wife began to attend the services, and at last were baptized, and the one-time opponent was turned into a faithful defender. Meanwhile the Romanists had sent in a teacher who endeavored to thwart the missionaries in every possible way. He got up petitions against them, and went to the government with all sorts of false accusations. The government gave heed to the complaint and sent a telegram to Chief Marcolino instructing him to expel the missionaries.

Marcolino Defies the Government.

But the new Marcolino refused to obey the orders of the government. He said that by the constitution of Brazil the gospel could be freely preached in any Brazilian village, and that it could not therefore be excluded from an Indian village. Marcolino's re-

fusal to obey the government and expel the missionaries caused it to send an official to Bananal. He investigated the work, commended the missionaries, and dismissed the teacher who had caused the trouble. Then followed four years of peaceful growth. After that there came another period of persecution on the part of unscrupulous officials, aided and abetted by Roman Catholic emissaries. The Christian Indian stood firm. Marcolino was expelled from the village. Once during the long persecution he became discouraged, and at a meeting of the Church he suggested that, since the bitterness of the persecution was directed against him personally, he ought to resign the chieftaincy and so free the Church from persecution.

"Then Honorio, one of the oldest Christians and a deacon of the church, rose and exhorted the Chief to stand firm. 'Let us not lose courage,' he said; 'if God is what we believe Him to be, He will defeat our enemies. If He cannot, we shall soon see, but let us not give up our faith or be weak until we have proved that He cannot help us. Let us be patient and stand firm and we know the gospel must triumph.' "

Finally the missionaries judged that the time was ripe for them to come to the help of the sorely persecuted little band of Christians. They took Marcolino and another of the Indians to the capital to interview the officials in their behalf. They were completely successful. The missionaries were assured of complete freedom in preaching the gospel in accor-

dance with the liberal constitution of Brazil. Says Rev. Mr. Hay:

"The higher officials of the Society for the Protection of the Indians have now become better acquainted with the missionaries and their aims and methods and have shown sincere appreciation of the results obtained in the work done at Bananal. As a result of the better understanding, they have expressed their readiness to permit evangelical missionaries to labour among all the Indian tribes in Brazil. Thus has the work among the Terena Indians contributed towards the opening of the vast field of Brazil to Protestant missions.

"At the present time the whole Indian field of South America is wide open to the Gospel. Surely it is significant that, with the opening of the door, many of God's people are being burdened to enter in and take possession of the land for Christ. These are unmistakable signs of God's purpose. If we are faithful to the call and this glorious opportunity, we may be assured of an abundant harvest."

The Indians of Mexico.

The Indians of Mexico, like those of most Latin American countries, have never been discriminated against on account of their race. Many of the national heroes of Mexico have had Indian blood; Juarez in fact was a full-blooded Indian. Yet their lot has been hard. Discriminated against by the land laws, they were left as virtual serfs on the big landed estates. State and Church seemed to conspire to rob them and keep them in abject ignorance and poverty. One of the heaviest counts against the Roman Catholic Church in Mexico is that it gave very little attention to the education or enlightenment of the Indian peasantry, and



Outside the Gate Beautiful

seemed always to be on the side of the big landholders.

The Mexican Revolution. Back of the revolution in Mexico lies the land hunger of the Mexican Indian for his communal lands and for education. The revolution, like other revolutions, has doubtless many excesses and wrongs, but at its heart it promises a new day for the Indian, so long oppressed and neglected.

Protestant work in Mexico. Up to the present time Protestant work in Mexico has been for the most part unmindful of the Indian. Its ministers have learned Spanish but not one of the Indian languages; they have centered in the cities and not among the Indians, who have the barest knowledge of Christianity and, in fact, are almost as benighted as were their pagan ancesters. But with the dawn of true religious liberty, with the rapid growth of Protestantism in Mexico, and the great increase in the desire for education among the Indians, a new day for the Indian has dawned.

By the terms of the new constitution alien ministers are forbidden to preach or administer the sacraments in a Mexican Church. The Protestant American ministers have loyally obeyed this law, with the result that the end long-prayed-for has been reached and today Mexican ministers are preaching in Protestant Mexican Churches, and the American missionary forces are set free for wider tasks of evangelization among the Indian tribes.

The Call for Pioneers.

In these examples that have been given out of many that could have been cited, enough has been said to show that instead of being at the end of the missionary enterprise we are just at its beginning, that all fields are pitifully undermanned, that fresh areas are opening for the entrance of the missionary, and that now as never before the call is for pioneers who will establish fresh contacts for the gospel in areas that no one has ever reached. Once more the clear call of Christ sounds in our ears. We cannot disobey it. "Christ cannot function except through his followers. He cannot conquer the world if he is defeated in the lives of his individual followers." The winning of the world will come only as we realize the majesty of the enterprise to which Christ summons us and lay at his feet all our resources of personality and possessions and prayer.

"We have not possessed our possessions. While the years of the Christian era have gone by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meagre supply of the superhuman resources that are unlocked to the faith of human agents, and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf.

"God has honored this generation as He has never honored a generation before. He has thrown dazzling opportunities before it. He has flung wide open for it the doors of access to all parts

of His world and has laid at its feet every possible advantage and facility. Through the significant happenings of the recent years, through the break-up of the old civilizations, and even through the shock and the noise of the world's armed strife, His voice comes to us, 'Remember ye not the former things, neither consider the things of old. Behold I will do a new thing.' 'Go ye, therefore, and make disciples of all the nations . . . I am with you.' In His unerring wisdom He has chosen our generation of Christians to face the responsibility of this decisive hour in the development of His program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act on it. We must prove worthy of it. And for this we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communicated to us those living energies that are our only confidence for so overwhelming a task. If the Christian Church of this generation would by faith lay claim to those dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world." (*The Call of a World Task.*)

The Call of the Jew.

One of the terribly neglected peoples of the world is the Jew. For centuries he lay outside the view of the Christian missionary enterprise, as he still does for the most part. Why this should be so is involved in a long and disgraceful story of persecution and distrust. The treatment of the Jews by so-called Christian nations only serves to show how terribly far short his followers have come from sharing or manifesting the spirit of Jesus. A Jew, Rabbi Joseph Kranskopf, expresses sadly the

deep resentment of the Jew over the treatment that has been meted out to him.

Complaint of a Jewish Rabbi. "Long have we hoped that the teaching of Jesus will at length convert the Christian. Long have we hoped that if Christians, professing enthusiastic admiration of the Sermon of the Mount, find it difficult to follow its principal teaching to do good to those that do ill, they will at least endeavor not to do ill to those that do no ill. And, for making such an appeal, no course is better than asking the Christian to consider the teachings of the Nazarene Martyr; of him whose life and deeds meant love and self-sacrifice; who, according to the gospel story, died with words of forgiveness on his lips for those who put him to death. Freely forgiving those who did him wrong, how much more would he have abstained from wronging those who never did him harm. And if he has consciousness of what is being done on earth, how great must his sorrow be to know that those who profess themselves followers of his are full of prejudice against Jews, against the people who were his people, of whom he was born, among whom he lived and labored, whom he loved, for whom he suffered and died."

Abuses of the Jews. The persecutions of the Jews seem almost unbelievable, persecutions done in the name of the pitiful Saviour. They have been herded into Ghettos, shut out of many occupations, denied the privileges of the schools, refused suitable sites in which to bury their dead. Great pogroms have been incited against them in which their Christian fellow citizens hunted them down like wild beasts, burning, killing and ravishing. For centuries, even in Protestant England, they were

refused the right of university education or the right to hold office. Anti-Semitism is a mob passion against the Jews, easily roused, inspired partly by jealousy and partly by fear, that has ravaged most of the states of Europe, and from which America is not wholly free.

Easter Persecutions. I can never forget the story told me by a Jewish friend of how the Russian Jews, who had come to our city in great numbers, cowered with special terror through the Easter season. They said, "That is when they seem to hate us most," and could hardly be reassured by her when she told them that in this country they had absolutely no pogroms to fear. No wonder that the Jews love America! Here the public schools are open to them without discrimination; here they may attend universities and technical schools; here they are admitted to hospitals and sanitaria; here public office is open to them; here they may live wherever they can afford to buy.

The Jew Needs Christ. To Jew no less than to Gentile Christ offers his gospel of redemption. The Jew like the Gentile must be saved by Christ and by him only. He has brought life and immortality to light for both Jew and Gentile. The Jew has a right to the Gospel; it flowed out of his life, his story. Christianity is but the perfect flower of Judaism. The Old Testament is incomplete without the New; it points ever forward to the fulfillment of its revela-

tion in the New Testament. The New Testament apart from the Old is unintelligible; it reaches backward for its beginning in the Old Testament.

Christians Need to Realize the Need.

The Christian world is become strangely apathetic in regard to the Jews. We live beside them every day. They are our neighbors; they are our fellow citizens; yet we pass them by without a thought of responsibility in regard to their acceptance of Christ. Thank God a new attitude is being created, and a new sense of responsibility.

A New Attitude of the Jews.

With the break-up of the Ghetto in most European countries there is coming a new attitude of the Jews toward Christianity. The name of Christ, never spoken by them, is beginning to be heard. They always spoke of him as "that man" or "the Nazarene," or "the crucified one." But now there has been printed in Yiddish a tract by Dr. Zhettowsky demanding that the Jews reverse their attitude, that they accept Jesus as one of their own prophets, as a great teacher who actually lived and died. This pamphlet has stirred the Jews of New York. An even more influential event has been the printing of a life of Christ in Hebrew by Dr. Joseph Klausher. This has been bought in amazing numbers by the Jews of Europe, and in translation by Jews in America. His view of Jesus is, as is natural, far from satisfactory to Christians. He regards him not as Messiah or Saviour but as a

great and good man. But the publication of this book has stimulated the sale of the New Testament. One colporter in London reports that his sale of New Testaments among the Jews jumped to one hundred dollars a month.

Conversions to Christianity.

Not only is there a new curiosity about Jesus, and a new approachability, but there is an actual turning to Christianity. In Southeastern Europe, where nine out of the fifteen million Jews of the world live, this movement is most marked. In one year there were 70,000 Jews baptized; in Poland 40,000, and 30,000 in other lands.

Outstanding Jewish Christians.

This is not wholly a new movement. For generations there have been those Jews who stepped across the border. There are the Mendelsshons, the Herschels, Lord Disraeli, Paulus Cassell, Dr. Edersheim, Bishop Schereschewsky, Dr. Neander. In earlier centuries there are Ariston of Pella, Nicholas of Paris, Paul of Burgos, Edzar of Hamburg, to mention but a few.

Organized Recognition of Responsibility.

In the Edinborough Missionary Conference of 1910 there had been no provision made in the program for the consideration of the evangelizing of the Jews, but the matter so thrust itself forward that it was decided to call a special conference. The war hindered the plan; but, since the war, two conferences have been held, one in Budapest and one in Warsaw. In

Budapest there were one hundred delegates from twenty countries. These delegates were, many of them, converted Jews, and all were workers. Some of the statements of the Christian Jews were striking.

"Christ is redemption from sin, while Judaism can only condemn sin."

"I never knew God until I met Jesus Christ."

It was a thrilling time when these converted Jews sang in Hebrew their national anthem. A literal translation of one of the verses is as follows:

"As long as there is a drop of blood in our veins
The heart does not stand still.
Love burns in us to our sister Lo Ruhama.
Our hope is not yet lost, the hope of the prophets, the seers of God.
Our nation will yet seek the face of her Messiah and God."

What Can We Do?

We can welcome Jews to our services. We can stand fast on the Bible teachings in regard to the ingathering of Israel. We can distribute the Hebrew and the English New Testament. We can minister to the poor and suffering. We can establish reading rooms and Bible dispensaries. We can, as denominations, support city missions among the Jews. The independent missions to the Jews are largely waste effort, since much of their effort must be spent in raising the support of the missionaries and comparatively little time can be given to direct evangelism.



Keystone View Co.

Modern Street in Jerusalem

The Place of Prayer. But the best that we can do is to pray, early and late, without ceasing that Christ may break down the inner wall of partition between us; that he may lead his Church to penitence and confession of failure; that he may enable us to so live him before our Jewish fellow citizens that we may win them; that he may make us his witnesses.

Unoccupied Areas in Life. We are challenged today not only by the unreached geographical areas, vast as they are; not only by the unreached millions of the population of the globe, innumerable as they are; we are challenged also by great pagan areas in the heart of Christendom itself. These last offer the supreme challenge to Christian Missions. The unchristliness of so-called Christians stands squarely in opposition to the whole missionary enterprise. Unless we choose to abandon the enterprise we must Christianize these areas.

The Orient sees the Occident. When the missionary enterprise began, the Occident was unknown to the Orient. They quite docilely accepted the West's own estimate of itself; not only thought that it was richer and wiser than they, but also believed that it was better than they. They fondly believed that all who lived in Christian countries were Christian themselves. It took them some time to find out the contrary. The West's slave trade, opium trade, liquor trade, hastened their education in this regard. But today

all the veil of mystery which hid from them the darker aspects of our life has been torn away. People in China and India and Japan and Africa read of our lynchings, of our bootleggers, of our defaulting public officials, of our divorces. Not only do they read about them; American moving pictures spread before them a highly colored and often untrue picture of American life. From all these sources they judge us. The judgment is not flattering to our national vanity. This judgment of the nations of the West is the greatest hindrance that the missionary has to meet. To their claim that Christ can save them, the non-Christians retort: "But he hasn't saved America nor England." The missionary may reply very sincerely that there are no truly Christian nations, but only nations on the way to become such; still the fact remains that the unchristliness of the West is the greatest obstacle to the Christainizing of the East.

Areas of Conduct yet Unconquered.

Let us study some of these areas in the field of interracial relations yet unwon by Christ. (1) There is the outbreak of the World War, an exhibition of greed, cruelty, hatred between Christians never before matched. We cannot have war and Christ too. We must choose between abandoning the war system with its appeal to force, and giving up Christ with his appeal to goodness and self-sacrifice. Thank God that the lesson of the World War seems to be sinking in; that multitudes are for the first time awakened from our

worship of Moloch to sense the way in which war has deceived and debauched the nations. But the Church has got to take a still more radical attitude, to oppose war with a more consistent bravery, if we are to shake off this ghastly thing that is the foe to all that Christ lived for and died for. The implacable hatred of war must be joined to an unshaken determination to find a substitute for war in the settlement of disputes that may arise between nations.

(2) There is the racial contempt and prejudice that so sadly mars the testimony of the white race to the colored races of the world. The colored races are awake, and they will not longer submit to the unjust discrimination that marks the relationship of the whites to the rest of the world. Every instance of injustice and of opppression of other races that marks America is charged up against Christ in the newspapers of the world; for is not America "Christian America"?

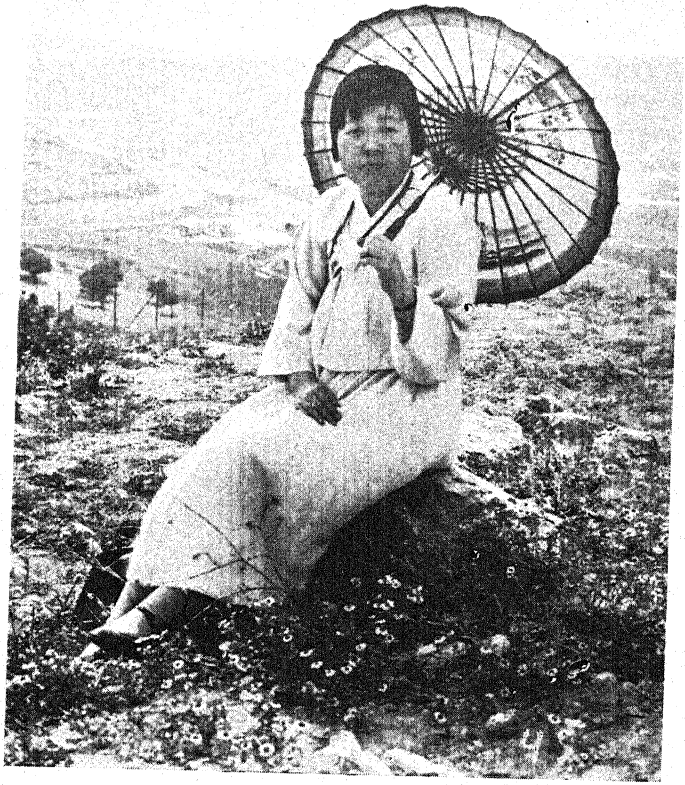
(3) Christ has to Christianize business. We cannot continue to worship him on Sunday and flout the teachings of the Sermon on the Mount on Monday. Christ claims all of life, and when we shut him out of business we cannot keep him in our personal life. Thank God that he is conquering in the business world. Practises that were universal a few decades ago are not considered respectable today. Child labor and starvation wages are both on their way to the abode of abandoned wrongs.

(4) Christ cannot live in a world that tolerates imperialism. The stronger nations must consider the weak. We cannot exploit weaker nations for our selfish advantage and hope to export our religion to those same nations. Christ must win his seat at the council table, must be accepted as the ruler of nations no less than the ruler of individuals. What is unchristian in an individual cannot be allowable in a nation.

(5) We must give up the liquor trade if we want to keep Christ. "Woe unto him that givest his neighbor drink" applies to nations as well as to individuals. The great experiment that we are making with prohibition in America as we go on and improve in our enforcement is going to prove an argument for Christianity among the non-Christian nations. The girls of Madras Christian College are praying for this country every day in their beautiful chapel asking God that the resolution we have so nobly made may be as nobly kept. We testified grandly for Christ as a nation when we abolished slavery; when we abolish an even more terrible slavery, the bondage to strong drink, we shall even more gloriously witness to him who came that we might have life and have it more abundantly.

Our Civil Struggle.

The fact of these vast unclaimed areas in life offers to every missionary society and to all its members a challenge to be soldiers of the common good. We must not be satis-



Helen Kim, Korea

fied until Christ is crowned lord of the nation's conscience. The duty to register, to vote, to struggle with might and main, is laid on us all. As Christians we must care about the great reform causes that demand our suffrages. For whenever the spirit of Jesus triumphs in a law that protects the weak, or enlarges the life of a submerged tenth, that spirit is glorified among the nations. We cannot be satisfied until every just soul on earth shall be able to say,

"Blessed is America for her God is the Lord."

From Jerusalem to Jerusalem. We have passed in swift survey from the day of Pentecost to the day of the opening of the Jerusalem Conference. We have seen that the missionary passion is central in Christianity. We have followed the on-marching advance of Christianity to the East, the South, the West, the North. We have companied with the adventurers who went out bearing the Cross to the nations. We have surveyed the vast geographical areas yet unwon, the great stretches of life as yet disobedient to the Christ. We turn now to the Jerusalem Conference so as to win fresh courage for the future and fresh hope for the future.

"O God, who hast made of one all nations to dwell upon the earth, and who, by Thy Son Jesus Christ, has broken down the wall of partition between Jew and Gentile, slave and free, Greek and barbarian; break down, we beseech Thee, all that divides us from one another; shame our jealousies, and lay low our pride; do away with all race prejudice; that the bonds of fellowship and mutual service may unite the East and the West, the North and the South, that we may live in peace together, in honour preferring one another; to the glory of Thy Great Name. Amen."

—*G. C. Binyon.*

"O God, who hast made of one blood all the nations of the earth, we praise Thee for the revelation of Thyself to our world, and for Thy commission to Thy church to proclaim the gospel of Christ to every creature; we bless Thee for those unknown missionaries who first brought the Christian message to our shores, and for all those who in the ages of darkness kept alive the light, and who, while others slumbered and slept, were faithful to their trust and to their Lord's command."—*George H. Russell.*

A TWENTIETH CENTURY PARABLE

A certain woman went down from Harpoot to Aleppo; and she fell among Turks, who, having tortured her husband and killed her son and robbed her of her daughter, departed, leaving her half dead.

And by chance a certain American woman heard of it, and said, "I don't believe in missions; I am devoting my time to social reform; let her die!" And she passed by on the other side.

And a second American woman heard of it, and said, "I am not interested in foreign missions; there is so much to do at home; let her die!" And she passed by on the other side.

And a third American woman heard of it, and said, "How dreadful! Poor woman! But I am so busy with Belgian and Polish relief work that I can do nothing; she must die!" and she passed by sadly on the other side.

But a certain missionary woman who was doing more real social service than the first, who was a more active home missionary worker than the second, and who had given as much of her time and money for relief as the third, when she heard of it, was moved with compassion and said, "Oh! my sister! I must win these other women, that we bind up your wounds and bring you the comfort of our loving Christ."

And on the morrow she took an offering and gave it to the Mission Board and said, "Take care of her, and whatsoever thou spendest more, I, when I come back again, will repay thee."

Which of these, thinkest thou, proved neighbor to her that fell among Turks?

—*Helen B. Calder.*

Chapter V

INTELLIGENCE TESTS

Mark each statement either "F" or "T" according as it is false or true.

1. There are lands containing millions of inhabitants that are not in any missionary program.

2. In Tibet, Bhutan and Nepal, and in Afghanistan there are many missionaries.

3. In French Indo-China there is a vast population virtually untouched by missionary effort.

4. Arabia is the strategic center of the Moslem faith.

5. Arabia is a neglected field.

6. The entire Moslem world is the scene of great missionary operations befitting its importance.

7. The Moslem has few good qualities.

8. Race prejudice is one of the outstanding features of Islam.

9. Moslem converts make magnificent Christians.

10. The Indians of Latin America are a numerous and a neglected people.

11. Up to the present time Protestant missions in Mexico have been mostly to the Indians.

12. One of the terribly neglected peoples in the world is the Jew.

II.

Fill in the blank spaces with the right word.

There are vast areas yet_____.

The territory of Central Asia includes a population of_____and an area equal to_____ _____ _____yet unreached.

There are no fewer than_____ _____people living in Africa whom the Church has never sought to_____.

The Arabic language is one of the_____ _____languages of today.

Arabia holds the key to_____.

The Moslem is_____ _____.

The Moslem has no_____ _____.

The Mohammedan converts make_____ _____.

As over against_____ _____ _____Indians in North America there are_____ _____in South America.

These pagan Indians constitute one of the_____ _____ _____of the world.

OUTLINE OF CHAPTER VI

AIM: To link together the story of missionary progress throughout the ages with that of the missionary conference at Jerusalem; to study the personnel, the differences, the difficulties and problems that confronted the delegates at Jerusalem; to show how God found a way through the conference to lead his Church out into greater paths of service.

I. BACKGROUND OF THE CONFERENCE
New York, Edinborough, interim preparations.

II. PREPARATIONS FOR JERUSALEM CONFERENCE

III. THE CHOICE OF JERUSALEM
Influence of the site, the associations, the landscape.

IV. PERSONNEL OF THE CONFERENCE

V. THE AGENDUM AT JERUSALEM

VI. THE PLACE OF WOMEN IN THE CONFERENCE
Quotations from different Oriental women.

VII. THE VOICE OF LABOR IN THE CONFERENCE

VIII. A FINNISH DELEGATE CHALLENGES STATEMENT ON BUDDHISM

IX. SECULARISM, A NEW FOE

X. CHRISTIANITY AND OTHER RELIGIONS CONTRASTED

XI. END OF FIRST WEEK AND PALM SUNDAY

XII. PRESENTATION OF THE CHRISTIAN MESSAGE TO THE WORLD

XIII. THE MESSAGE ITSELF
The missionary motive, the spirit of missionary endeavor, confession of failure, triumphs of the gospel, the call to the world, call to non-Christians.

XIV. CONCLUSIONS FROM THE JERUSALEM CONFERENCE

CHAPTER VI

FROM JERUSALEM TO JERUSALEM

We have swiftly passed in review the missionary movement as it flowed in from country to country, from century to century. We have seen that it was born on the birthday of the Church—the Day of Pentecost. We have seen it come to a new natal day in the meeting of the International Missionary Council held in Jerusalem, March 24—April 8, 1928; considering all its background of history and circumstance the mightiest gathering for centuries in the developing life of the Church.

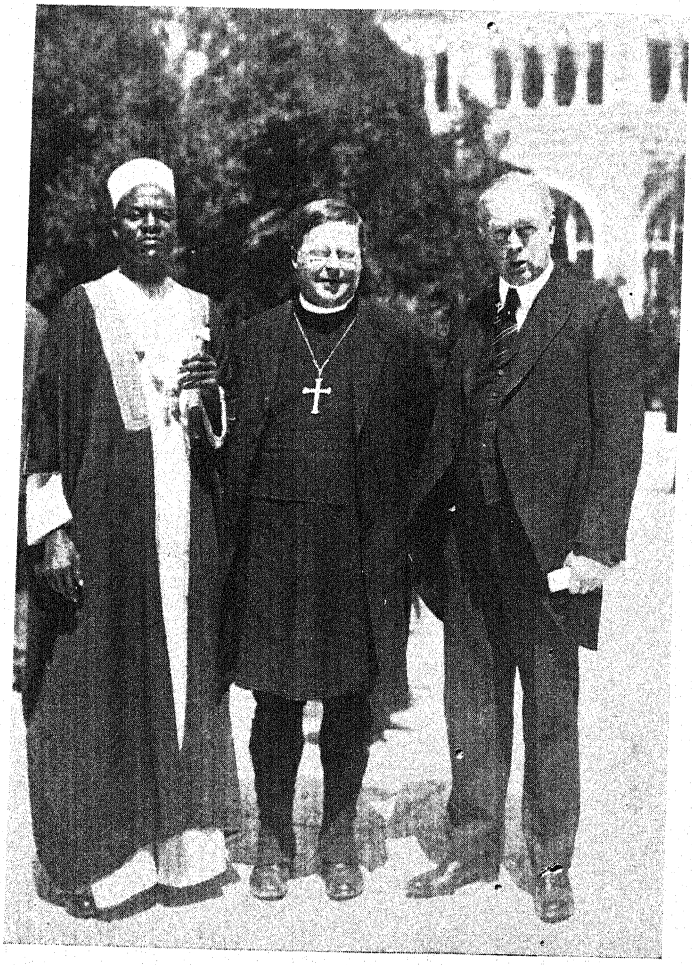
Historical Background. Behind this meeting at Jerusalem lie other international Christian conferences in the interests of Foreign Missions: one in London held in 1890, one in New York held in 1900, one in Edinborough held in 1910. This one seems destined to exert the widest influence of any one of them, and to cast the longest shadow.

The Ecumenical Conference in New York. Many will remember the "Ecumenical" in New York. How vast audiences packed Carnegie Hall, how delegates came from India and China and Japan, how the story of what was being done in Korea thrilled the hearts of the delegates. They will remember how the first great cooperative movement of Protestant women, THE CENTRAL COMMITTEE ON THE UNITED

STUDY OF FOREIGN MISSIONS, was born there. They will see again the slight, girlish figure of Lilavati Singh as she swayed the vast audience in Carnegie Hall by her vivid plea. Yet how far away it all seems! What a distance we have traveled since then! It does not seem possible that Christian men could strongly debate whether there was any place for medical missions or for educational work in Foreign Missions. But they did. Far, far beyond the dreams of that earlier day the Foreign Mission Enterprise has swept on its way.

Edinborough. In 1910 another great meeting was held in Edinborough. This in its turn was an advance on New York; but it still was somewhat a mass meeting, held largely for purposes of inspiration and but sparsely attended by races other than the Anglo-Saxon. It resulted, however, in a Continuation Committee under the presidency of John Mott which held frequent meetings, and which was organizing for the next world gathering in 1920. Then came the war and disrupted the plans and broke down the fellowship, so that it has been impossible to weld all the shattered fragments into a fresh unity before the year 1928 with its meeting in Jerusalem.

Preparation During the Interval. The World War did not break the lines of Christian fellowship. It simply strained and tangled them. All the long interval between the close of the war and today, wise hands were busy in weaving again the



Princes of the Church of Christ
Left to right: Chief Sirwano W. Kulubya, Bishop of Manchester, Dr. John L. Mott.

fair fabric of cooperation, so torn and shattered during the war. John Mott consecrated all his wonderful organizing power to the creation of National Missionary Councils in various lands that should function where the newer Christian communities were growing up; to statesmanlike preparation for the next conference, and to the selection of a place and the planning of a program.

Contrast Between Edinborough and Jerusalem.

Basil Mathews, in his deeply thoughtful interpretation of Jerusalem, has a striking comparison of the differing circumstances under which the two conferences, the one at Edinborough and the one at Jerusalem, were called.

"In a word, when we came together in Edinborough in 1910, the Western world was relatively secure in its power to present to an Asiatic and African non-Christian world a Gospel that it felt that it had itself learned and begun to practise. In 1928 that Western world has begun to see itself as the author of great materialistic and industrial forces and interracial antagonisms which form in their uncontrolled state a menace to the world's life, and especially to the life of the spirit. It sees that its own life is thus certainly not in tune with the Gospel that it has been sending to the world; it is not even wholly sure of the full meaning of that Gospel. Therefore the Western world is itself a mission field. The home base of missions is not a geographical entity at all but is simply Christ wherever He lives in human life.

"And when it comes to real grips with the problem of the non-Christian systems, it is not just Islam, Hinduism, Confucianism, or Buddhism that holds the attention, but it is the materialist 'secular civilization' that has sprung up in the midst of Western

Christendom that is seen to be the enemy. Scientific materialistic civilization is being spread over the whole planet by the West. And this materialism is discovered to be the enemy not only of the Christian religion, but of religion as a whole—corrosive for the most part of the whole religious attitude to life. Not science, not invention, not commerce in themselves, but the materialism that controls them is the enemy." (*Roads to the City of God.*)

Preparations for Jerusalem. As you might expect under the leadership of John Mott, the preparations for the meeting had been of a terrifying thoroughness. A detailed agendum of the subjects to be discussed had been decided upon; international groups, widely representative, had been formed to give exhaustive study to different phases of the subjects discussed. Pamphlets had been written long before, embodying the findings of these various committees. These pamphlets had been sent to the delegates so that they might come prepared. It had been decided not to have a large body of delegates, but a small group made up of men and women of many races. Only 240 delegates representing fifty-one nations were chosen. Half of the members were chosen from Europe, America, Australia and New Zealand, and the other half from mission lands—the Orient and Africa. They came together literally from the ends of the earth.

"They came by roads that lead up to the Holy City, to face frankly and together the final challenging issue in the world today—the question of the adequacy of the Christian Message to

transform and save man in face of his sin-tormented life everywhere, and especially in face of the world-conquering tides of material civilization and the resultant maelstrom of industrial and rural revolution and interracial conflict."

The Choice of a Place. The choice of a place, not at all obvious at first, after it had been made seemed inevitable and ideal—Jerusalem. Jerusalem sat as she always had in the center of the world, whither converge the tides of travel, where the life of Europe and Asia and Africa quite naturally came together. The place had magic in it too, to awaken sacred associations and loves that were deeper than time. Says Mathews:

"The event justified the choice. The influence of the place upon the mind and spirit of the Council was penetrating and cumulative. The hourly inspiration of the outlook from Olivet over Jerusalem, 'a city compacted together,' and the associations of the whole marvellous landscape, the hills and the valleys 'full of the sound of running history,' was so pervasive that we may well pause here to take in some glimpses of it." (*Roads to the City of God.*)

All delegates so fortunate as to be in the Jerusalem Conference speak of the deep witchery of the place. The eye brooded on scenes made sacred by millenniums of history. David's town, Solomon's temple and the Mount of Olives to which Jesus retreated every night in that last week of his passion stood as of old. The delegates kept tryst with him every day on the Mount. As they prayed, their eye took

in the spangled beauty of the wild flowers carpeting the land as they did when Jesus said, "Consider the lilies of the field, how they grow." They felt the glory of the Paschal Moon, as he felt it when he walked with his disciples out to his Gethsemane.

"Then on Palm Sunday they walked in a pilgrimage of silence and song from Bethany through Bethphage along the path that He took on His triumphal entry into Jerusalem. On Maundy Thursday night they prayed in the Garden of Gethsemane among the millenial olive trees and boulders, while overhead the moon struggled with wind-tortured clouds. And many, early on Good Friday morning, walked with Him the Via Dolorosa and hailed the dawn of Easter at the Garden Tomb. . . . Nothing, however, came home more immediately to the heart and conscience of the Council as it lived night and day on the mount than the recollection that, in that last week of Jesus' life on earth, every night he went out and lodged in the mount that is called the Mount of Olives, and above all that on the last night 'He went, as His custom was, unto the Mount of Olives, and the disciples also followed Him. And when He was at the place, He said unto them, "Pray, that ye enter not into temptation. . . ." And He kneeled down and prayed.' Here were we, His disciples, with Him in that same week in that same place, and He said to us, 'Pray.' Indeed it seemed that with us once more in that same place 'He kneeled down and prayed.' The profound reality of the prayer life of the Council was due above all to the blended sense of the sternness of the issues confronted and of the real presence of the Lord in whose service it faced them. . . ."

"Blazing anemones, exquisitely tinted blue wild irises, and other flowers gleamed all over the field. At night the wheeling stars sparkled from the deep indigo sky, and the Paschal moon blanched the limestone roofs and walls of Jerusalem with an unearthly beauty; while the evening wind from the Mediterranean

Sea, blowing where it listed, brought fresh bracing strength to the tired brains of the delegates." (*Roads to the City of God.*)

Personnel of the Conference. From every land picked bands of people sailed together to the Holy City. Nearly half the conference was made up of Oriental delegates, those not of the "older" but the "younger churches," to use the terminology of the Conference. This in itself was a fact of immense significance. As they sailed, these groups met every day to study the findings of the various commissions and to clarify their understanding of their task. One gets an idea of the widely representative character of the delegation by copying the names of those assigned to the first row of seats across the hall:

"First row: Indian educationist, American bishop, Scottish missionary administrator, Japanese bishop, English bishop, Chinese professor of philosophy, German professor of theology, American woman board member (and wife of bishop), French ex-missionary, now missionary administrator, Chinese moderator, English bishop, French layman (treasurer), Japanese woman educationist, Dutch missionary in Netherlands Indies. Second Row: Burmese educationist, Brazilian educationist, British missionary administrator, Indian national leader, Canadian missionary administrator, American bishop, missionary from the Fiji Islands, Chinese professor of education, Dutch member of the Netherlands Indian Volksraad, American woman doctor of literature with a lifetime's service in China, German missionary administrator, Indian author and national leader and Y.M.C.A. secretary, eminent American missionary, speaker and administrator, Nigerian bishop, Korean national Y.M.C.A. secretary." (*Roads to the City of God.*)

The Agendum at Jerusalem. The agendum of the conference at Jerusalem as laid down in advance was under eight heads.

I. The Christian Life and Message in Relation to Non-Christian Systems.
 1. Christianity and Islam. W. H. T. Gairdner.
 2. Christianity and Hinduism. Nicol Macnicol.
 3. Christianity and Confucianism. J. Leighton Stuart.
 4. Christianity and Northern Buddhism. A. K. Reischauer.
 5. Christianity and Buddhism. Kenneth J. Saunders.
 6. Christianity and Secular Civilization. Rufus M. Jones.
 7. Our Christian Task in a Materialistic World. R. M. Jones.
 8. Religious Values in Confucianism: A Source Book of Facts and Opinions. D. Willard Lyon, ed.

II. Religious Education. Luther A. Weigle and J. H. Oldham.

III. The Relation between the Younger and the Older Churches. A. L. Warnhuis.

IV. The Christian Mission in the Light of Race Conflict.
 1. Relations between the Black and White Races in America. John Hope, T. J. Woofter, Jr., and others.
 2. Relations between the Black and White Races in South Africa. J. Dexter Taylor.
 3. Relations between the Occidental and Oriental Peoples on the Pacific Coast of North America. Galen M. Fisher.

V. Christianity and the Growth of Industrialism in Asia and Africa. William Paton.

VI. The Christian Mission in Relation to Rural Problems. Papers by Kenyon L. Butterfield, William J. McKee, and Thomas Jesse Jones.

VII. The Future of International Missionary Co-operation. John R. Mott.

VIII. The Unfinished Evangelistic Task. Charles H. Fahs.

Papers had been prepared on all those topics in advance by recognized authorities and had been placed in the hands of the delegates.

For the first week from a half day to two days were given by the whole conference to each subject. Each was opened and discussed in seven minute speeches, and then referred to one of the ten sections into which

the conference broke up. These sections were each to bring in findings on their particular topic.

The Place of Women. Women took a large and influential part in the conference. There were thirty-four women delegates, coming not only from Europe and America but from Japan, China, India and Korea and the Moslem countries. No group made a stronger claim of what Christ had meant to the woman half of the world.

It was, in fact, while the discussion was going on in regard to the relative position of the great religions of the world, when each woman rose, one after another, and told with telling effect what Christ had meant to her and to the women of her country, that the measureless difference between Christianity and other faiths was most clearly seen. Said Miss P. S. Tseng, the principal of a girls' school in China:

"Confucius made only two direct statements concerning women. One was: It is very difficult to keep company with women or small-minded men, because if one is too familiar with them, they lose respect; if too far from them, they grumble. The other was a comment on what King Wu had said to the effect that he had ten persons to keep his kingdom in order: Confucius said that there were only nine, because one of them was a woman. No wonder that Confucianism has affected the women in China not in a progressive way, but rather in a way that has set them back.

"Perhaps one of the reasons why China is in her present state is because we have neglected our women for so long. No nation can rise above its women. We cannot have a strong nation physi-

cally or morally when half of its population is lagging behind and is ignorant of the great factors of life.

"The Confucian message, therefore, is not enough for China, because it only touches half of the nation. The Chinese woman can find full life only in the message of Christ, who was born of a woman, revealed His Messiahship to a woman, and showed His glorified body after His resurrection to a woman. In Christ there is no distinction between men and women, and He has set the same moral standard for both sexes. Christ has given woman life, soul, and the way to come to God. In Christ the women of China will find their right position, not only as citizens of China, but as citizens of the Christian world."

Mrs. Ochimi Kubushiro of Japan declared that no religion in Japan, native or imported, had ever given woman the place of personality, in its full and real sense, except Christianity.

Miss Helen Kiduk Kim of Korea said:

"The secular system of life in Korea, influenced largely by the teachings of Confucius, fully recognizes the instrumental value of women in the maintainance of homes and society. But only when the life and message of Christ were brought to Korea did the women find themselves to have intrinsic values. Christ has shown clearly, both in His life and in His teachings, that to God one human personality, whether it be man's or woman's, bond or freeman's, is just as valuable as any other. Christian young women, and men as well, of Korea have learned this lesson and are diligently seeking to apply this teaching consistently in their lives.

"I think Christ would pity us women, if we still were timid and hesitant about bearing witness to Him in all the walks of life, not only in domestic life, but also in the industrial, commercial, political, and international life of humanity. I think He would

say to us, 'Women, have not I freed you? Why are you still so timid? Go forth courageously with my message into all the phases of human life. They need you there, and there you have a distinct contribution to make at this stage of human society.'"

The Voice of Labor.

The voice of labor was not wanting to the council. Mr. Harold Grimshaw of the International Labor Office of the League of Nations brought the most poignant testimony to the way in which we are failing to allow the principles of our Christian faith to have its way in our Western world. He told how we were continually exporting the worst products of our secular civilization to the Orient. He said:

"The question was put to the government responsible, 'Is it a fact that in one consignment of forced labourers ninety-four per cent died?' The fact was not denied. The official reply was to the effect that this was true of one consignment only, that in other cases in the same area the death rate was not more than forty per cent or fifty per cent. The most disquieting thing in this story is that its publication in the parliamentary debates led to no comment in the press of the country concerned."

A Finnish Christian Challenges Dr. Saunders.

One of the prepared papers, that on Buddhism, had been prepared by Professor Kenneth J. Saunders. In it he stated that the missionary to a Buddhist people enters into partnership with them in a great spiritual quest for truth. Provost Matti Tarkkanen sharply challenged this position. He spoke of the peril of failing to realize that in Christ

we have final and absolute truth, though our witness for him fails many times; the blunder of believing that we are still searching for something not yet given to man. "The man who has found Christ," he declared, "has not to join in a quest, but to witness his experience and teach what Jesus taught."

Secularism a New Foe.

In the discussion in regard to secularism was revealed the deepest contrast between the conference at Edinborough and that at Jerusalem. A whole new world of opposition had swung into view in the eighteen years that intervened.

"This monstrous hydra-headed menace of materialism loomed, for the Council, above all other enemies. It was seen that all over the world millions are drifting not only from Christianity but from Hinduism, Islam, Buddhism, Confucianism, and Animism. They are shedding what faith they have had, and are finding nothing in its place. 'I would rather have a man who bows down before a daub of red paint or a stone,' cried Principal McKenzie of Bombay, 'than an educated man who has nothing but materialism and is satisfied with it.' "

Christianity and other Religions Contrasted

"The conviction grew that, in the long run, the non-Christian religions cannot face and survive the corrosive influence of modern science, because they lack a factual basis in history that is adequate to carry their metaphysical superstructure; whereas, Christianity carries its own history and its own metaphysics in that history. It is rooted in ultimate reality through concrete facts and deeds that are direct acts of God. Other faiths tend, under the pressure of modern science and research, to get away from the historical records of their origins and assume a more and more Christian ethic and metaphysic. This

is largely true, for example of Neo-Buddhism. Christianity, on the other hand, improves its position and strengthens its message as it gets back to its historical basis. This means, as Dr. McKenzie said, that 'the Old Gospel is all that we have; but we may well discard the wrappings in which we have encased it and get back to its original simplicity.' So seen, the ultimate and real task is recognized to be the presentation of a convincing, converting, spiritual, Christian interpretation of the universe and all human life in the face of the materialist aspects of modern secular civilization."

A Chinese teacher, in a startling letter to Dr. Robert Speer, thus discussed the matter:

"Christianity is making inroads upon the other religions from one side; but they are suffering a great deal more in the rear from a group of new enemies—scientific agnosticism, materialistic determinism, political fascism, moral iconoclasm. These have advanced so far into their territory that Christianity must, for all practical purposes, ignore the incapacitated older religions. It must think of its frontier work in terms of what it will have to do with these new forces."

End of the First Week. As the end of the first week drew on some of the delegates were puzzled, some were frightened, and some were discouraged. It seemed hopeless ever to get any united statement from the group which all the group would sign. Views utterly antagonistic had been expressed, the representatives of the younger churches seemed to take attitudes that could never commend themselves to the representatives of the older churches of the West. The prophecies of many, freely made in advance

of the meeting, seemed likely to be fulfilled in the meeting's ending in mere futility. But between Saturday and Monday came Sunday with its prayer and pilgrimage. The delegates took a morning walk on this Palm Sunday from Bethany to Olivet, with Scriptures and prayer and hymn by the way. The prayer atmosphere of the conference was most marked. The period of intercession was central in each day's sessions. "There were voluntary group meetings for prayer early every morning and a daily quiet hour when every member of the conference enjoyed the opportunity for meditation and prayer in private." It is little wonder that, out of this staying of the soul on God, light broke with the beginning of the second week of the meeting. The thoughts and purposes of the delegates were so clarified and so unified by the Spirit of God that on all the topics discussed there was a substantial majority agreement, and on the major topics absolute unanimity.

The Christian Message.

The Christian message to the world, which had been studied over for months in advance and had been in the hands of a special committee for the first week, was read to the delegates on Monday, was held open for deliberation until Thursday, and was then adopted unanimously. Says Basil Mathews:

"The whole discussion of the Christian life and message in face of the need of the world had stirred the Council to the depths with a profound, desperate sense of dissatisfaction and a longing

for a clear comprehensive message. The impossible task of formulating such a message was committed to the appointed group. When, later on in the meetings, the word that had been given to that group in its strenous fellowship was read to the whole Council, there grew on the spirit a tense sense of the greatness of the hour. Here, every one felt, was something, bearing indeed the imperfections of human workmanship, but so far transcending the individual gifts of any mind in the Council, bringing a message so clear, so catholic, so reconciling and courageous, so far-sighted and so living, that it may confidently and gladly be hailed as a gift of God." (*Roads to the City of God.*)

The Message Itself.

The message opens with a brief introduction and then continues:

"Against this background and in relation to it, we have to proclaim our message. Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and righteousness; for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in his life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever growing, ever enlarging, everlasting life.

"The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our

own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

"We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times and in all human relationships, to live in love and righteousness for His glory. By the Resurrection of Christ and the gift of the Holy Spirit He offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fullness." (*Roads to the City of God.*)

The message of the Church to the world is and must always remain the gospel of Christ. The gospel is the joyful message of redemption both here and hereafter; the gift of God to sinful man in Jesus Christ.

The Missionary Motive. "If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost good news. It announces glorious truth. Its very nature forbids us to pray that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

"In searching for the motives that impel us, we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments openly or covertly to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so

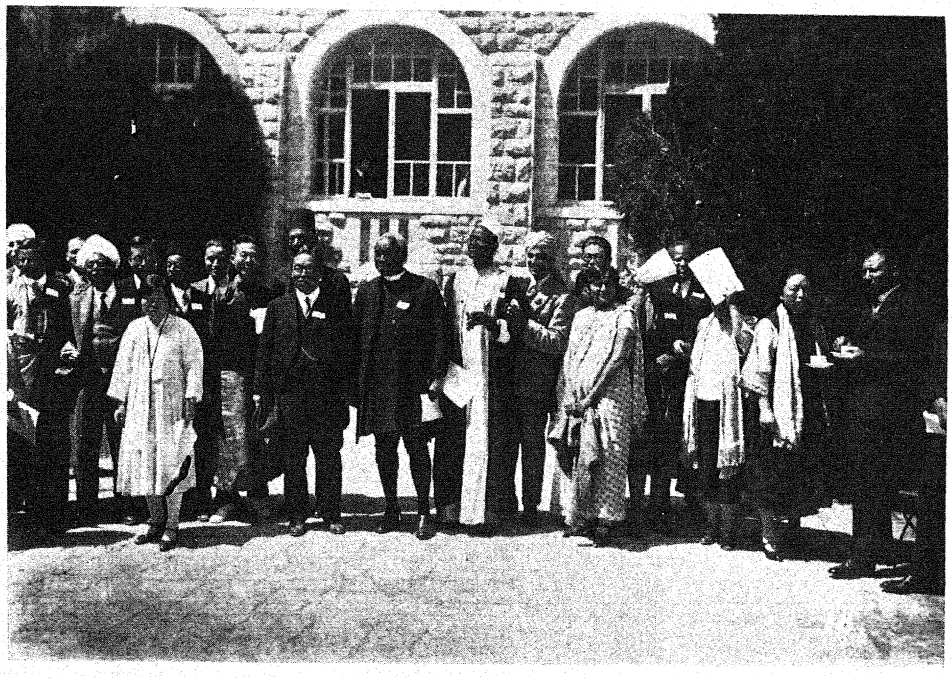
that we cannot tolerate any desire, conscious or unconscious, to use this movement for any purposes of fastening a bondage, economic, political or social on any people.

"Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practises on others in order to manage their souls in their supposed interests. We obey God who respects our wills, and we desire to respect those of others.

"Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

"We believe that through Christ men and societies and nations that have lost their moral nerve will be quickened into life. We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need; we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant, and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified, but where his spirit shall reign.

"We believe that men are made for Christ, and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ; we share that horror, but are impressed with a deeper one—the horror that men should live without Christ.



Representative Delegates from Various Nations at Jerusalem Conference

Front Row, left to right: Professor Chenghiah (India); Secretary K. T. Paul (India); Helen Kim (Korea); behind her Professor Bocobo (Philippine Islands); P. Ooman Philip (India); Rev. Donald Fay (China); Rev. R. Y. Lo (China); Sheikh M. S. Bewaivy (Egypt); in front of him Bishop Uzak (Japan); Bishop Howells (Nigeria); Chief Sirmano W. Kulubya (Uganda); Sir S. I. L. Nasir (India); Mrs. Nasir; behind her Rev. T. C. Bau (China); Miss Fareedeh El Akle (Syria); Yabaya (Africa); Miss Tseng (China); Mrs. C. C. Chen (China); Max Yergan (South Africa).

"We find in Christ, and especially in his cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

"Herein lies the Christian motive. It is simple: We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christ-like. We cannot be idle while the yearning of his heart for his brethren is unsatisfied.

"Christ is our motive, and Christ our end. We must give nothing less, and we can give nothing more.

Spirit of the Missionery Endeavor

"Our approach to our task must be made in humility and penitence and love: in humility, because it is not our own message which we bring, but God's, and if, in our delivery of it, self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Confession of Failure.

"Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt; or against social envy and contempt and class-bitterness; or against racial, national, and social pride; or against the lust for wealth and exploitation of the poor and weak. We believe that the Gospel 'proclaims the only way by which humanity can escape from class and race-hatred.' But we are forced to recognize that such a claim requires to be made good, and that the record of

Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs that it might have that deeper personal fellowship, with adherents of those beliefs wherin they might be more powerfully drawn to the living Christ.

Triumphs of the Gospel. "But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference in the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for woman. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian Social movements: and the Universal Conference on Life and Work held at Stockholm in 1925 reveals how widespread and influential these have become. In what has been accomplished and attempted we already have great encouragement for the days to come.

The Call to the World. Filled with conviction that in Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what he only can supply, we call upon our fellow Christians and all our fellow-men to turn again to him for pardon and for power.

"To all the churches of Christ we call, that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the freedom of the Holy Spirit, the treasures in his unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and Christianity from complicity in any evil or injustice.

"Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is only by "living Christ" among men that we may most

effectively lift him up before them. The spirit that returns love for hate and overcomes evil with good must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international, and interracial relationships in the midst of which their work is done are subordinate to and expressive of his Spirit. Especially must it be a serious obstacle to missionary effort if the non-Christian country feels that the realization of the so-called "Christian" countries in itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

"We call all followers of Christ to take their full share as members of his body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both upward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church through all the world should be earnest and instant in prayer, each part for every other, and all together for the hallowing of God's name throughout the world.

"Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment, and extravagance.

Assurance of the Universality and Sufficiency of the Gospel.

"In our Conference together we have seen more clearly the fullness and sufficiency of the gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

"This deepened assurance of the adequacy and universality of the gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but statements only cannot suffice. The gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

"As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of cooperation between the churches of all nations in more speedily laying the claims of Christ upon all the unoccupied areas of the world and of human life.

"We are persuaded that we and all Christian people must seek a more heroic practise of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of his cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon his Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves, and summon those from whom we come and to whom we return to take up with us, the cross of Christ and all that for which it stands, and to go forth into the world to live in the fellowship of his sufferings and by the power of his resurrection in hope and expectation of his glorious Kingdom."

Call to Non-Christians. One of the notable sections of the message is its call to the non-Christian world:

"To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

"Thus, merely to give illustration and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization, but do not accept Christ as their Lord and Saviour.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

"Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter the

Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations."

The limitations of space do not permit us to expand upon the findings in regard to religious education, to cooperation, to the rights of labor, to militarism, to the defects of our industrial system. All are worth quoting and worth careful study. We address ourselves rather to the conclusions that may be drawn from the Jerusalem Conference.

1. A Fresh Faith in the Gospel.

All who participated in the conference came home with a renewed faith in the power of the spiritual and a new consecration to Jesus Christ. They had seen and experienced fresh demonstrations of his power; had seen him able to subdue to himself different nationalities, temperaments, backgrounds, outlooks; had realized afresh that all were one in him in a fellowship transcending race and nationality.

2. A New Realization of the Contributions of the Newer Churches.

No one who reads carefully the speeches of the Asiatics and Africans can fail to be struck with the intellectual, the moral and spiritual power and vigor

that breathed through them. We have much to gain from, as well as much to give to, these awakenin graces. The coming polychromatic culture has many points of superiority over our present monochromatic civilization. When the mind of Asia and Africa submits itself to the mind of Christ it will bring out of his treasure chest things new as well as things old.

3. The Advantages of Face-to-Face Conference by Those of Differing Views.

Out of the frank expression of passionately held convictions came a new synthesis, a new unity. God was able to break through in the consciousness of a group. So great was the awful consciousness of His presence at times that these members of the conference might almost say as did those New Testament Christians, "It seemed good to the Holy Ghost and to us."

4. A New Sense of Need.

As the desperate needs of the world were revealed in frank conference, as the awful circumstances of suffering and oppression throughout the world were disclosed, a new comprehension of the urgency and immediacy of the missionary problem emerged. A sense of "I ought," "I must," took the place of half indifferent contemplation. Christianity confronts such a time of crises as she has not faced since the sixteenth century. She must not be content with doing a little; she must put forth her whole strength.

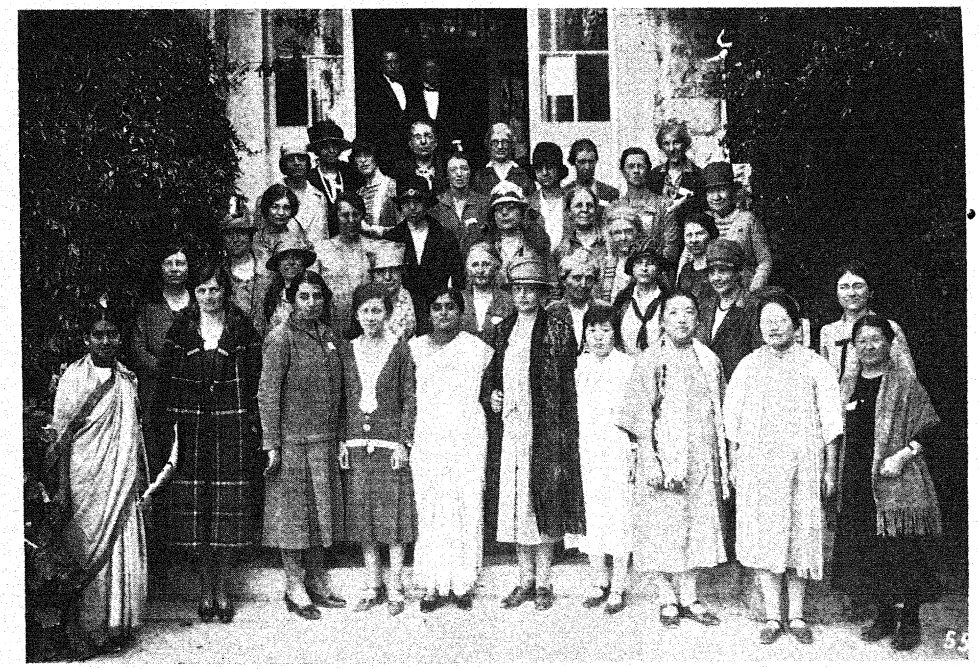
5. A New Emphasis on Prayer.

Face to face with the stark realities of the present hour we are driven afresh to prayer. In God alone shall we find power adequate to our need. From him must come the enabling for our task. Jesus Christ, "that regenerator of the human race," must be disclosed in all his radiant beauty. He cannot be so disclosed unless his followers are willing to walk in the ways of intercession which he pioneered for us. From the Jerusalem Conference by its practise and from his written word sounds out a clear summons to a world-wide dedication to waiting upon God until we be endued with power from on high.

"The renewal of the life of the Church by a fresh inflowing of the Holy Spirit is, therefore, not merely a desideratum: it is a supreme necessity. Unless the churches are willing for fresh spiritual resources to be released in and through them, we shall fail God and fail to help the nations at the time when they most deeply need us.

"The International Missionary Council earnestly calls Christians everywhere to a new and deeper repentance, to a fresh reliance upon the power of prayer, and to an unmeasured offering of sacrificial service. We believe that the life of the Church can only be renewed so that its power may be commensurate with the task, if it resolutely seeks the first things, and from all ecclesiastical concerns that deaden its witness turns again to God." (*Roads to the City of God.*)

Formation of Prayer Groups. The Conference recommends the formation of prayer groups throughout the world praying:



Women Delegates at Jerusalem Conference 1928

dead

I. "For a Missionary Spirit—that the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make him known to all mankind.

II. "For a Spirit of Prayer—that Christian people may learn to pray as Christ prayed and taught his disciples to pray; and that an ever increasing number of interceders may be raised up until the whole Church is awakened to prayer.

III. "For a Spirit of Sacrifice—that the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

IV. "For a Spirit of Unity—that the whole Church of Christ may desire and experience a new unity in Christ.

V. "For the Gift of Interpretation that the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

VI. "For Courageous Witness in Moral Questions—that the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

VII. "For a Spirit of Service—that a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

VIII. "For the Completion of our own Conversion—for the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power." (*Roads to the City of God.*)

Franklin's Call to Prayer. It will be remembered that on a great historic occasion Benjamin Franklin called the attention of the members of the Constitutional Convention in 1787 to the necessity of prayer

for nations as well as individuals. He began by reciting their grave divergencies of opinion on almost every subject, their want of political wisdom, their long drawn out disputes, and continued:

"In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illumine our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. . . . And have we now forgotten that powerful Friend? or do we imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writing, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the Builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

"I, therefore, beg leave to move that, henceforth, prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

The Summons to Christians. With the call of the Jerusalem Conference ringing in our ears, and with this clear call from one of the great founders of our country, can we dare to refuse the summons? Shall we not be recalled to a clearer, deeper, more loyal commitment to the Christian way of life? Great crises face the Church. The verities of the gospel are challenged. Wide-open avenues of approach to hitherto closed areas summon us. A desperate hunger for the gospel is in many lives. How can we remain tepid, inactive, sleeping in the face of these things? What we need today is a new baptism of power, of earnestness, of purpose, of self-sacrifice. We shall receive it only as we give ourselves to prayer. In prayer we release great stores of spiritual energy; in prayer we lay hold upon the willingness of God; in prayer we open fresh channels in which the water of life may flow; in prayer we cooperate with Christ for the redemption of the world.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high. For ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world."

FOR MORE ABUNDANT LIFE

O Lord Christ, Who camest that we might have life and have it more abundantly: So come that all shall have full opportunity to live; so come that we may open out opportunities to all who are dear to Thee because they lack and suffer hunger. Come and break down all that hinders life, the iron walls of grim refusal that give life no chance. Come and give us wisdom and patience, courage and resolution, to discover how Thy good will may verify itself to all. Give us life, that we may give out life. Come and fill us with Thine own strong desire, with Thine own brave hope, that all may find their way to live in Thee. Give unity; give brotherhood; give peace. *Amen.*

—H. Scott Holland.

Chapter VI

INTELLIGENCE TESTS

Mark each statement either "F" or "T" according as it is false or true.

1. The Missionary Conference in Jerusalem seems destined to exert the widest influence of all missionary conferences.

2. The Central Committee on the United Study of Foreign Missions is the only committee appointed by the Economical Conference in 1900 that is still functioning.

3. The World Conference on Foreign Missions next preceding that at Jerusalem was held in 1900.

4. The home base of missions is simply Christ, wherever he lives in human life.

5. The delegates at Jerusalem numbered one thousand.

7. America and Europe were represented by the delegates at Jerusalem.

8. Women played a secondary part in the deliberations at Jerusalem.

9. The voice of labor was heard at the Jerusalem conference.

10. The Christian Message was accepted unanimously by the Jerusalem conference.

II

Fill in the appropriate word in the blank spaces.

Our message is_____ _____.

The message of the Church to the world is and must always remain_____ _____ _____ _____.

The_____is the answer to the world's_____ _____.

We believe in a_____world.

We believe that men are made for_____and cannot_____ _____ apart from_____.

We cannot be content to live in a world which is_____.

Christ is our_____and_____is our_____.

We must give_____ _____and we cannot give_____ _____.

Christianity is not a_____religion, nor is it yet_____ _____by the Western world.

We call all men to_____ _____in him.

Face to face with the stark realities of the present hour we are driven afresh to_____.

BOOK LIST

A CENTURY OF JEWISH MISSIONS, *A. E. Thompson.* (Revell.)

AFRICAN MISSIONARY HEROES, *H. K. W. Kumm.* (Macmillan.)

BOOK OF ACTS.

CHANGING FOREIGN MISSIONS, *C. B. McAfee.* (Revell.)

CHRISTIAN EPOCH MAKERS, *H. C. Vedder.* (Judson Press.)

DAYBREAK IN THE DARK CONTINENT, *Naylor.* (Young Peoples Missionary Movement.)

EARLY CHRISTIAN MISSIONS, *Mrs. Rundle Charles.* (Society for Promoting Christian Knowledge, London.)

GOD'S WORD TO WOMEN, *Katharine C. Bushnell*, 127 Sunnyside Ave., Piedmont, Oakland, California.

HOW EUROPE WAS WON FOR CHRISTIANITY, *Wilma M. Stubbs.* (Revell.)

KHAMA, Article in Missionary Review of the World, p. 365 of May, 1923.

LATIN AMERICA, *H. W. Brown.* (Revell.)

MISSIONS AND MODERN THOUGHT, *W. O. Carver.* (Macmillan.)

SAINTS AND LADIES, *C. S. Spencer.* (The Woman's Press.)

SERVANTS OF THE KING, *R. E. Speer.* (Young Peoples Missionary Movement.)

THE BIBLE AND MISSIONS, *Montgomery.* (Central Committee.)

THE BIBLE STATUS OF WOMEN, *A. Starr.* (Revell.)

THE BOOK OF MISSIONARY HEROES, *Basil Mathews.* (Doran.)

THE CONTINENT OF OPPORTUNITY, *F. E. Clark.* (Revell.)

THE CROSS AND THE RECONSTRUCTION OF THE WORLD, *J. R. Saunders.* (Revell.)

THE DESIRE OF ALL NATIONS, *E. S. Smith.* (Doran.)

THE INDIANS OF SOUTH AMERICA, *A. R. Hay.* (Revell.)

THE LIGHT OF THE WORLD, *Speer.* (Central Committee.)

THE MOHAMMEDAN WORLD OF TODAY, *Samuel M. Zwemer.* (Revell.)

THE STEEP ASCENT, *E. E. Entwistle.* (Revell.)

THE STORY OF MISSIONS, *Edwin E. White.* (Friendship Press, N. Y.)

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CHALLENGING SENTENCES

"Every non-Christian country is a land of suffering and poverty."

"Foreign missionaries are God's ordained peacemakers." Thomas Jefferson.

"Foreign missions is a tide that will lift every ship in the harbor."

"God works in us and through us; where we fail he halts."

"The ever widening sovereignty of Christ challenges the thought of mankind."

"Every one of us ought to read at least three missionary books a year."

"Every journey has a goal; every problem, an answer; every shot, a target."

"We can never give others a wider outlook than our own."

"The spirit of Missions is the spirit of the Master." David Livingstone.

"Turning care into prayer." Favorite motto of John Hunt.

"If America fail, the world will fail."

"America Christianized means the whole world Christianized."

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